

B'NAI BRITH MAGAZINE



DR. CYRUS ADLER

"Many valuable works of Maimonides have never been published; this is a challenge to those interested in Jewish learning."
(See Page 219)

THE NATIONAL
JEWISH MONTHLY

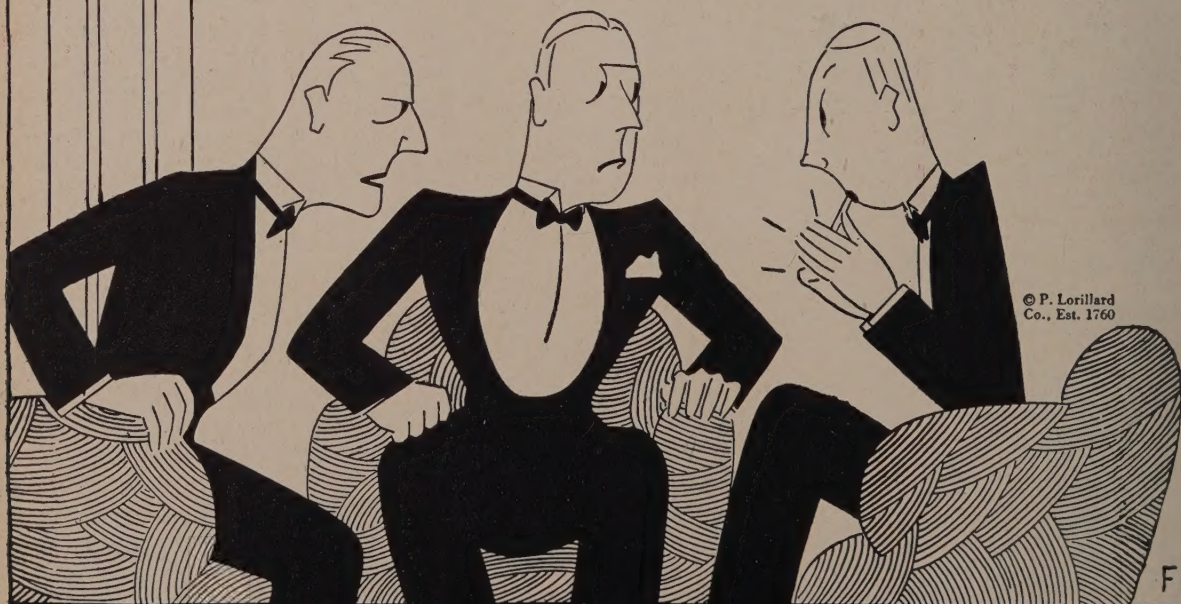
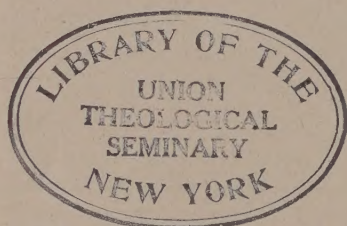
\$1.00 a Year

10 Cents a Copy

Embarrassing Moments

When you've
said the wrong thing at the wrong
place to the wrong people . . . *be*
nonchalant . . . light a MURAD.

*They taste just like
they did 20 years ago*



© P. Lorillard
Co., Est. 1760

FISH

THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII

APRIL, 1929

NUMBER 7

EDITOR

ALFRED M. COHEN

BORIS D. BOGEN - MANAGING EDITOR
ALFRED SEGAL - ASSOCIATE EDITOR

CONTRIBUTING EDITORS

Samuel S. Cohon David Philipson
Max L. Margolis Morris Fishbein
Felix A. Levy Martin A. Zielonka

B'nai B'rith Magazine, Published monthly under the auspices of the Independent Order of B'nai B'rith at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per year. Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar

5689

1929

Rosh Chodesh Shevat.....Sat., Jan. 12
Chamisha Oser B'Shevat.....Sat., Jan. 26
*Rosh Chodesh Adar (1).....Mon., Feb. 11
*Rosh Chodesh Adar (2).....Wed., Mar. 13
Fast of Esther.....Mon., Mar. 25
Purim Tues., Mar. 26
Rosh Chodesh Nissan.....Thurs., Apr. 11
First Day of Pessach.....Thurs., Apr. 25
Eighth Day of Pessach.....Thurs., May 2
*Rosh Chodesh Iyar.....Sat., May 11
Lag B'Omer.....Tues., May 28
Rosh Chodesh Sivan.....Sun., June 9
Shavuoth Fri., June 14
Sat., June 15
*Rosh Chodesh Tammuz.....Tues., July 9
Fast of Tammuz.....Thurs., July 25
Rosh Chodesh Ab.....Wed., Aug. 7
Tisho B'Ab.....Thurs., Aug. 15
*Rosh Chodesh Elul.....Fri., Sept. 6

5690

Rosh Hashonah.....Sat., Oct. 5
Fast of Gedalia.....Mon., Oct. 7
Yom Kippur.....Mon., Oct. 14
Succoth Sat., Oct. 19
Sun., Oct. 20
Shemini Azereth.....Sat., Oct. 26
Simchas Torah.....Sun., Oct. 27
*Rosh Chodesh Chesvan.....Mon., Nov. 4
Rosh Chodesh Kislev.....Tues., Dec. 3
First Day of Chanukah.....Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

TABLE OF CONTENTS

	Page
Editorial Comment	219
A Cross-Section of Jewish Life.....	222
Thinking Aloud—By Urva Porah.....	226
The Jewish Interest in the Early American Colleges—By Leon Spitz.....	227
Wealth and Poverty in Jewry—By Israel Cohen.....	230
Haifa Technical Institute to Issue First Diplomas—By I. L. Wohlman.....	233
Three Jewish Leaders in Russia—By Boris Brutskus.....	234
Among Our Contemporaries—By Edward E. Grusd.....	236
An Hundred Things—By E. David Goitein.....	237
Paul Rosenfeld: Critic and Artist—By David Ewen.....	240
The Printed Page.....	242
In the Public Eye.....	243
News of the Lodges.....	244
Across the Seas.....	246
Our Readers Have Their Say.....	247
Humoresque	248

In Our Portfolio

Do you know what connection Judaism has with the works of Leo Tolstoy, the great Christian anarchist of Russian literature? Do you know anything about the new coinage, based on the old, which is now current in Palestine? Do you know how George Gershwin rose from the sidewalks of New York to a place as soloist for the nation's greatest symphony orchestras?

Answers to these and many other interesting questions are contained in forthcoming articles now in our portfolio. The first refers to Jacob S. Raisin's fine essay, "Tolstoy From a Jewish Viewpoint"; the second, "The Coinage of the Ancient Days Restored," by B. P. Choate; and the third, to "George Gershwin: Genius of Jazz," by Will Goodwin.

We wish there were space to tell of other entertaining and instructive stories, essays, biographies, etc., that we have on hand, some of which will appear shortly in the Magazine.

Tell Your Friends

of the satisfaction you get in keeping in close touch with Jewish affairs and happenings by reading the

B'NAI B'RITH MAGAZINE

If they are not yet getting this publication urge them to subscribe to this most reliable

National Jewish Monthly

It helps to disseminate correct knowledge of events affecting the entire

Jewry of the World

It presents an impartial interpretation of perplexing Jewish problems, and contains choice literary articles on a variety of up-to-date Jewish subjects.

Readers!

Increased subscriptions augment the value of the publication and enable us to improve its contents and appearance. Ask your friends to fill out the attached coupon and mail it to the

**B'NAI B'RITH
MAGAZINE**

40 ELECTRIC BUILDING
CINCINNATI, OHIO

B'nai B'rith Magazine,
40 Electric Bldg., Cincinnati, Ohio.

Enclosed please find \$_____ to cover subscription to *B'nai B'rith Magazine* for _____ years.

Name _____

Address _____

City and State _____

Editorial Comment

Maimonides' Works

THE first week in March was a memorable one for Dr. Cyrus Adler. On Monday night he was the guest of honor in Newark, New Jersey, at a dinner at which \$10,000 was pledged toward the campaign of the United Synagogue of America; on Thursday night in Philadelphia he enthusiastically proposed one of the most stupendous and significant enterprises in the world of literature and philosophy, and later in New York he boarded the *S. S. Roma* and departed for Palestine.

But his proposal of Thursday night was by far the most important of these activities. At the Founder's Day celebration of The Dropsie College, of which he is President, Dr. Adler, from the auditorium stage, suggested that the world's greatest scholars in all countries pore over the works and commentaries of Moses Maimonides for the next six years, and compile and edit the writings of that greatest of all Jewish philosophers so that a critical edition of his complete works, never before published, may be given to the world in 1935, the 800th anniversary of the medieval sage's birth.

Dr. Adler brought out in his address that many valuable works of Maimonides have never been published; that others, equally important, have never been well edited; and the true extent of the man's genius consequently has never been properly appreciated.

"To me it would seem to be a challenge to those interested in Jewish learning," said Dr. Adler in his address, and assured his hearers that The Dropsie College will stand ready to back the great movement if it commends itself to others.

* * *

A Great Drama is Revived

SO the Jew offers again his timeless drama of the Passover.

The ancient comedy of the kings and the princess is quite forgotten and only bits of the scenery are left in museums. In the dust of Ur is found a shoe and the archaeologists in great delight, exclaim: "This is of the glory of a Sumerian king!"

In the Metropolitan Art Museum may be seen a piece of ragged cloth and a card tells us that this is of the dynasty of a Pharaoh. And in Paris is shown the button of a coat which Napoleon wore when he held Europe in his hand.

A fragment of the Romanoffs—the ex-Grand Duke Alexander—goes about American cities making speeches for a living.

The grandeur of the pageantry of dynasties and principalities and powers is only the tatters of a rummage sale. But the Jew who was the slave sits at the Passover festal board still reciting the lines of his play, acting the drama as if it were new.

He bows his head before the only Ruler whom his history has taught him to be worthy of homage.

"Praised art Thou, O Lord our God, King of the Universe, who hast chosen us from all people and exalted and hallowed us with Thy commandments."

A Public Monument to an Immigrant

A MEMORIAL to the late Oscar Straus is to be erected on public grounds in Washington by resolution of Congress. Thus the nation is to honor one who came here an immigrant but who, had he attempted to enter here at a later time, might have been scorned as one unworthy to share in American life, since he was not of the preferred ethnic variety.

One might suggest the following inscription for the memorial to Oscar Straus:

OSCAR STRAUS

America took him in and he gave to America his noble spirit.

To discerning men America means more than skyscrapers and automobiles and large scale production.

These perceive a soul flaming for liberty and justice and righteous dealing and national integrity and social idealism.

The soul of America is composed of the spirits of many men of many lands, each giving the riches of his variety.

Oscar Straus was one of these.

* * *

New Jewish Life in China

CHINA has become a friendly refuge for Jews from Russia. The pacification of that land has caused numbers to find shelter among a people who, being heathen, know nothing of anti-Semitism. In many Chinese cities colonies of Russian Jews are comfortable, working as watchmakers, barbers, jewelers and musicians.

Having established themselves, the first thought of the new Jews in Tientsin was Jewish education and they founded a Hebrew school; their second thought was Jewish art and they founded a Kunst Club to foster Jewish drama and literature.

The amazing Jew builds a life out of the fragments of existence.

* * *

The Sign of Immortality

SO spring-time again. The dead earth gives blossoms; the stark tree lives again; the root comes to awakening as it has in all the years.

And, somehow, when spring comes we can't help thinking of Jews, who seem to be brethren of the spring. How many dreadful winters they have known, winters of death, winters in which they were bound by icy prejudices that were heaped high against them like some Arctic mountain!

They said: "How can we live through these deaths?"

But spring-time always came after the winters, and Judaism blossomed again from the ancient seeds, and it was seen that after the travail the fruit was always richer than in other harvests.

The winters are not so bitter for Judaism as they used to be and, indeed, in most places of the world the sun shines upon it on all the days. And some ask: "Is the harvest as good as in the rigorous years? Is the will to live as strong in a friendly world as in a hostile one?"

The Death of Judge Gibbs

HE was from Poland where he was born in 1880, when America was still a land open to whomsoever was of good character and in good health. At the age of four Louis D. Gibbs was brought to America and for the opportunities America gave him he made return with a fullness of devoted service.

He grew up in the East Side, studied in the public schools, the Cooper Union Institute and the New York Law School. When still quite young he was elected to the legislature and then to a county judgeship in which he served with such courage that in the following election he ran without opposition.

Where there had been criticism of weak judges, he became feared by the criminal element at which he struck with remorseless severity, so that it became necessary to surround him with a body-guard. His service in this court resulted in his elevation to the Supreme Court of New York in the year 1925 and it was in that office he died.

"The state has lost an eminent jurist and the city of New York has lost a citizen whose life was devoted to public service," it was said of him.

Louis D. Gibbs had two public devotions. One was to this adopted country, the other was to Jewry, and B'nai B'rith was one of the altars at which he served.

* * *

The Futile Aims of Communists

JEWISH communists in Russia want Passover abolished. They are instructing their young members to abstain from the *Seder*, and from helping their parents to prepare for the Passover, and from eating *matzohs*.

There seems to be no uniform way of killing Judaism. At one time it was thought that the way to kill Judaism was to burn Jews. At other times the method was to destroy Jews wholesale by beating them to death. In more recent years the more refined methods of boycott and discrimination have failed to destroy Judaism.

Now the poor little Jewish communists stand in the presence of the eternal shouting, "Down with Judaism," thinking that with their speeches they can destroy it.

* * *

The Fathers and the Daughters

SAD must be the ghosts of the fathers of the American Revolution to see what their daughters lately have been doing.

It has been revealed that in addition to their "black-list" of proscribed scholars, publicists and preachers, the Daughters of the American Revolution have been circulating a pamphlet entitled "The Common Enemy," in which the forgeries, called "The Protocols of the Elders of Zion," come into prominence again as evidence of a "Jewish conspiracy."

Their fathers might ask: "Are these truly our daughters? Are these the children to whom we handed the heritage of a Nation founded on justice and tolerance? Are these faithful children who in our name seek to perpetuate in this Republic the hoary prejudices of the Old World from which we set them free?"

Lo, A Daniel Comes to Judgment

THERE is in New York a gentleman whose name is H. S. Black and who is prominent in the real estate business. Mr. Black is sadly disturbed.

"When I came to New York 35 years ago," says Mr. Black, "the foreign element in real estate was conspicuous by its absence and under no circumstances would a foreigner own or operate property; he always rented. During the past few years, however, conditions have changed and there are probably more foreigners in the real estate field now than native-born."

It is Jews that Mr. Black thinks of when he speaks of "foreigners." Not that Mr. Black objects to these "foreigners" owning property. Oh, no, not in the least. Indeed, he asserts, he is glad to see them getting along. But what he really objects to is their practice of changing their names. It seems that some of them, having been born to cumbersome European names, have revised them to fit the new environment. Just so, as we are told, the Dutch family of Huber became Hoover and, under that name, gave to the United States a president. Just so, a family named Black, immigrating to Germany, might in time become Schwartz.

But such changes among Jews in the real estate business distress Mr. Black grievously and he says: "It is said that a leopard cannot change its spots but that a snake can shed his skin; it seems to me this applies to some of the foreign element—they may shed their skin by the change of name, but the spots remain."

So burdened is the mind of Mr. Black with this that he wants laws passed to prevent a man from changing his name "because the one he bears is detrimental to him in business." He offered this proposal at a dinner given to officers of the U. S. Realty and Improvement Co. and of the National City Bank. And such is his pride in the idea that he has had it published in pamphlet form for distribution among their stockholders.

Perhaps the crusading Mr. Black should be reminded that his own ancestors were not always Black. Far back they took the name Black for convenience just as for convenience Mr. Kantrowitz may take the name Kant today.

* * *

Graf Zeppelin at Tel Aviv

TEL AVIV, the new city in Palestine, looked up at the amazing air liner Graf Zeppelin, one day last month. The aerial ship was on one of its excursions, and it was Purim and the inhabitants of Tel Aviv were holding carnival on the streets.

The Graf Zeppelin dipped low and joined the carnival with a shower of confetti.

And an inhabitant of Tel Aviv looking into the heavens after the receding ship, must have meditated: "What a great wonder this is! The science and the skill of man have caused a great ship to sail in the air. And yet am not I, the Jew, even a greater wonder in the hands of God? I, who have been driven and slaughtered and burned in all the times, I, the weak one, encompassed by powerful enemies—here am I returned to the Holy Land, in my own city."

\$60 of Philanthropy Per Jew

IF the total spent for Jewish philanthropies in 1928 is divided by the number of Jews (4,000,000) in the United States, it is seen that the average donation was \$60 per Jew. The total was \$235,735,855.

This, despite the fact that among the Jews there is none with the wealth of a Rockefeller, a Mellon, a du Pont, a Ford or a Whitney. The \$235,735,855 is the sum of gifts, the majority of which are comparatively small.

It seems that among Jews the habit of giving is not a luxury to be indulged in by those who are rich, but the duty of all. Nor is it a habit left over from the war-time when we were told to "give till it hurts." Charity was the social obligation of Jewish communities of old, and before American Jewry became socially organized charity was the individual's obligation and no Jewish home was without the charity box nailed to the door-post.

The philanthropic expenditures of American Jewry in 1928 are listed as follows: For hospitals, asylums and homes, \$62,081,770; for religious purposes, \$52,826,970; for Jewish charities, \$15,510,458; for medical research, \$5,465,500; for new Jewish community centers, \$16,587,000; for reconstruction in Palestine and Russia, \$22,000,000.

* * *

The Bible and the Presidents

AS A PART of the ceremony of inauguration it has been the custom of the new President of the United States to kiss the Bible at a verse selected by him.

Mr. Hoover chose Proverbs, verse 18, chapter 29: "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

It is interesting to repeat verses chosen by other later-day presidents.

Mr. Grant selected Isaiah, chapter 2, verse 2: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Mr. Cleveland chose Psalms, verse 4, chapter 112: "Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous."

And Mr. McKinley, 2 Chronicles, 1:10—"Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?"

And Mr. Taft: 1 Kings, 3:9—"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

And Mr. Wilson: Psalms, 119, 43 and 44—"And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever."

And Mr. Harding: Micah, 6:8—"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Jewish Farmers in the United States

JEWISH farmers are tilling a million acres of land in the United States.

Their real estate and personal property is valued at \$175,000,000.

They number 109,600.

Where they live in communities, as they usually do, they have established a Jewish life with synagogues, community centers and schools for religious education.

They have come from thickly populated centers and have found not merely a living but also a good life.

They are in 40 states but considerable numbers of them may be found in the vicinity of New York.

They have been materially assisted by the Jewish Agricultural Society whose loan department has granted 9,387 loans, aggregating \$6,004,611.

* * *

The News of Anti-Semitism

ANTI-SEMITISM is not what it used to be either in Roumania or in Russia, and it has come to pass that an anti-Semite may go to jail in Russia or lose his public job in Roumania.

So one reads that in Russia five miners were sentenced to two years of imprisonment each for persecuting one Jew, while in Roumania the enlightened Maniu government has dismissed a sub-commissioner of the secret service for torturing a Jewish citizen.

This, in a land where to kill Jews was a patriotic activity and in a land where to assault Jews was to qualify one's self for candidacy as a member of parliament, for it is not a year ago that one of the notorious hooligans of Roumania announced himself a candidate. He had assaulted a Jew and caused his death.

Not that anti-Semitism is no longer in the hearts of Russians. The judges of a court were accused of persecuting an associate judge, a Jew. One of the judges, Zolotov, replied publicly: "I am afraid to lose my job; otherwise I would openly advocate pogroms."

* * *

The Eternal Scapegoat, the Jew

TROUBLE in Russia: The Jew is at fault.

Butter is scarce: The Jew!

Employment hard to find: The Jew!

Housing shortage: The Jew!

That scapegoat is again playing his eternal role in Russia where for awhile he breathed freedom and was content even though his stomach hungered. He suffers as much as his neighbor from the prevailing depression in the Soviet country; he is out of employment, too; he lacks necessities of life, likewise. But he must suffer in addition the scorn of his neighbors who put upon him the blame for their economic difficulties. The Jew has been the bearer of such burdens from olden times on.

We are told that the new anti-Semitism in Russia is not like that of the Czar-time. Then it was of governmental inspiration, a thing handed down; today it springs from the masses and, therefore, is the more to be feared.

The favorable difference is that a strong government has set its face against this resurgence of the old hate and a powerful press is declaiming against it.

A Cross-Section of Jewish Life



From this picture it is easy to see why Mrs. Hannah Polany Meyenhas was chosen "Queen Esther of Tel Aviv" for 1929 to reign over the city's annual Purim Festival.

TEL AVIV is in the spotlight. From March 22 to April 22 it is the scene of the colorful and varied activities, in celebration of the 20th anniversary of founding of this first all Jewish city in Palestine. A picturesque Purim carnival started the festivities. "Miss Palestine" is to be chosen soon for competition in the world beauty contest at Galveston, Tex.

A huge Palestine and Near East Exhibition and Fair is being held as part of the celebration. Lord Melchett of London was to be in Palestine in time to attend part of the activities. In addition, a conference of Palestine industrialists is being held and important questions are under discussion. A few of the other activities include an automobile show, an art exhibition, a music festival, an oriental handicrafts bazaar, and other exhibits.

* * *

TWELVE Americans are enrolled in the Faculty of Humanities of the Hebrew University in Palestine. Eleven countries are represented. Palestine leads with 100 students; Russia is second with 32; Roumania, 14; United States, 12; Germany, 5; Austria and Lithuania, 3 each; Latvia, 2; and England and Egypt, 1 each.

RUSSIAN Yiddish Communist newspapers are complaining that in spite of the Soviet's stand in favor of agnosticism, the Jews of Russia grow more religiously fervent than ever. So these newspapers have now begun an anti-religious campaign among Jews. They advocate a farce Passover observance "in order to explain how comical the Passover ritual is."

Not satisfied with these editorial gems, the papers further advocated the dissolution of the Chalutz communities in Russia, terming them "nests of counter-revolutionary activity," and went so far as to accuse the Chalutzim with mismanagement of the Zangen Commune and said they caused it to become bankrupt.

* * *

SEVERAL hundred Jewish people are engaged in business in the present revolutionary war zone in Mexico, according to the B'nai B'rith Mexican Bureau representative, J. L. Weinberger. Although he does not apprehend any danger to their lives, he thinks their businesses will suffer considerably as a result of the revolution, and some of them may even be forced to abandon them.

* * *

ON April 1 the Hebrew University in Palestine was four years old. An elaborate celebration of this event was held on Mount Scopus. On April 29, the University's Wolffsohn Memorial Library will be completed and formally dedicated and opened. Felix Warburg, Dr. Cyrus Adler, and Dr. Chaim Weizman will be present at the reception to be held that evening.

* * *

FROM poetry to anti-Semitism is a long step, but Octavian Goga, Roumanian poet and former Minister of



While Professor Einstein startles the world with new relativity theories, his daughter Margot quietly fashions exquisite miniature dolls and statuettes. Here she is shown at work.

the Interior, is taking it. He is reported to be forming a new anti-Semitic party in Roumania, with constituents drawn chiefly from the middle classes.

* * *

THE famine in East Europe has reached Lithuania, and 65,000 Jews there are facing death from hunger and cold, according to members of the Joint Distribution Committee, who visited the country recently. In Kovno the municipality has excluded almost all Jewish institutions from the budget.

* * *

WITH Spring at hand, plans for work in the Jewish farm colonies in Russia were formulated at the second

conference of local Jewish soviets in Kalinindorf. It was decided to sow 19,500 hectares of land. Jewish colonists in the Kalinindorf district own more than 2,000 horses and 13 tractors, and expect a bumper crop next fall.



Jewish colonists of Russia at work.

A MODEL home for Chelsea's various health activities has been made possible through a generous gift by Lord and Lady Melchett of London. They purchased one and three-quarters acres of land near Chelsea Town Hall for the erection of new buildings for the Chelsea Health Society, of which Lady Melchett is President.

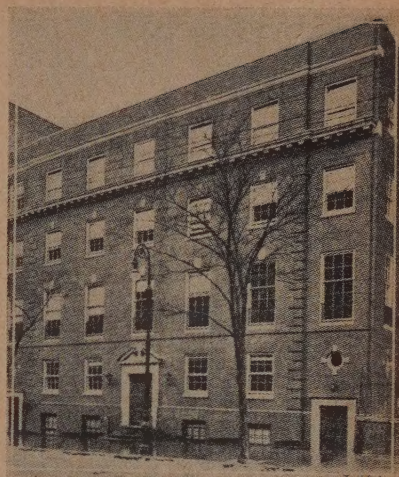
Lady Melchett was also President of a committee which arranged a ball for March 12 in London to raise funds for the London Jewish Hospital.

TO LEON BLUM, leader of the French Socialist Party, come two honors and responsibilities almost simultaneously. He has been nominated as one of France's two representatives on the extended Jewish Agency, and his early election to the French Parliament in place of one of the Socialist deputies who resigned in his favor, is confidently expected.

RUDOLF SAMOILOVITCH, Jewish captain of the Russian icebreaker *Krassin*, will begin in May another adventure which may prove as fascinating an epic of the seas as was his dramatic rescue of the *Italia* survivors last year. This time he will join General Nobile in an expedition to the North Pole, partly for the purpose of finding possible remaining survivors of the *Italia*, and partly to obtain additional scientific information.

* * *

THE famine continues to rage in Bessarabia, and word comes that 40,000 Jewish families in the stricken territory must be given aid until July. This news was brought to Berlin by Dr. Mutschnik, President of the Kishineff Relief Committee, who is seeking funds in Germany. Many people are dying from lack of bread, he reported. The Union of Bessarabian Jews in



—American Hebrew
Children in the Bronx, New York City, indulge in healthy recreation in the Bronx House, pictured above. This new building, erected at a total cost of \$200,000, was dedicated last month.

Buenos Aires has added \$4,234 to their first contribution of \$8,434 for relief.

SCHOLARSHIPS and gifts continue to pour in upon the Hebrew University in Palestine. From South Africa comes word that the Young Israel Federation there is raising 300 pounds for a scholarship at the University, while the Women's League for Jewish Education in Milwaukee, Wis., has also established a scholarship. The University has recently received a fine private library, bequeathed to it by the late Rabbi Louis Grossmann of Cincinnati. Emanuel Hertz of New York has added to his other gifts by presenting to the University 200 volumes of Greek and Roman classics, as well as many other valuable books. A number of English publishers have volunteered to supply the University Library with new publications bearing on subjects of study and research.

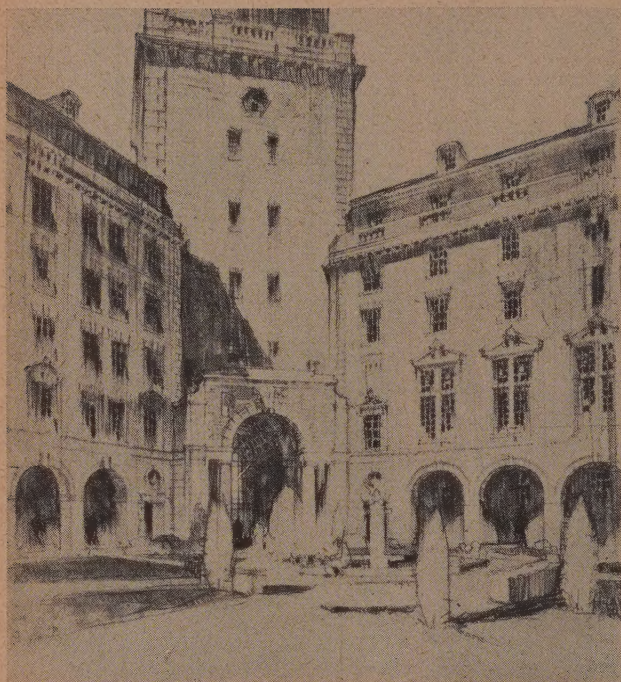
Now the Students' Organization at the University has requested admission to the Council of the World Federation of Jewish Students as a constituent member.

THE oldest synagogue in Los Angeles is now also the newest. The cornerstone of the new Temple B'nai B'rith, which is of Romanesque style, with a touch of the Italian Florentine, was laid recently. The edifice, which cost \$1,500,000, will be dedicated in June, although it is already being used by the congregation. The building is in three sections, and the seating capacity is 2,000. Rabbi Edgar F. Magnin has been spiritual leader for the last 15 years.



—B'nai B'rith Messenger

Scenes at the cornerstone-laying of the new magnificent Temple B'nai B'rith, Los Angeles. In the center of the upper picture Rabbi Edgar F. Magnin is shown, while to the right of the stone in the lower picture is to be seen Dr. D. W. Edelman, President of the Congregation.



Architect's drawing of how the new Jewish Theological Seminary of America will look when completed.

ALTHOUGH President Herbert Hoover recently announced he would make almost no public speeches, members of the National Federation of Temple Brotherhoods living in Washington induced him to promise to address the third biennial convention of their organization, which was to be held in the Capitol City April 7 to 9. More than 300 delegates were scheduled to attend the convention.

* * *

ON April 2, just 30 years after the death of Rabbi Isaac Elchanan, 27 student rabbis were graduated from Yeshiva College, New York. They formed the first class to graduate from the magnificent new buildings of the college, dedicated last December in the presence of more than 20,000 persons. At the same time, 28 graduates of the Teachers' Institute, the training school for Hebrew teachers, received their diplomas.

* * *

DR. MAX WEINREICH, the Director of the Yiddish Scientific Institute, is in the United States on an extended visit in the interests of the Institute, which seeks to establish a cultural center for the Yiddish speaking peoples of the world. The purpose of this movement is "to co-ordinate scientific work in Yiddish and . . . to establish a Yiddish College and Museum in Vilna."

THREE buildings, uniform in architecture, six stories high, and of colonial style, will soon appear in New York adjacent to the Jewish Theological Seminary of America, whose place they will take. Excavation has already begun. Dr. Cyrus Adler, President of the Seminary, signed construction contracts shortly before he left for Palestine.

The new structures will cost \$3,000,000. The first unit will be the Jacob H. Schiff Memorial Library and an exhibition hall; the Louis S. Brush Memorial

Dormitory will be built next; and the Teachers' Institute, containing faculty rooms, class rooms, and an auditorium, will follow.

* * *

DR. PHILIP ZENNER of Cincinnati, Ohio, attracted by the statement made by Lewis E. Lawes, warden of Sing Sing, in his recently published "Life and Death at Sing Sing," that from personal experience it is his firm belief that much crime repeating is due to the fact that a prisoner upon release lacks sufficient means to support himself while seeking to get a new

start, has forwarded to the warden of the Ohio penitentiary at Columbus, his check for \$5,000 as the nucleus of a revolving loan fund, to provide released prisoners deemed worthy by the prison authorities, with means for their support while trying to restore themselves to normal life.

Dr. Zenner is a neurologist of national reputation and an author of note. He is a member of Cincinnati Lodge, B'nai B'rith.

The B'NAI B'RITH MAGAZINE is unable to present a photo of Dr. Zenner to its readers. His innate modesty is responsible for the omission. A request for his photo elicited the following:

"There appears to be a general belief that the fund will do much good in the way of help to unfortunates and a source of protection to society.

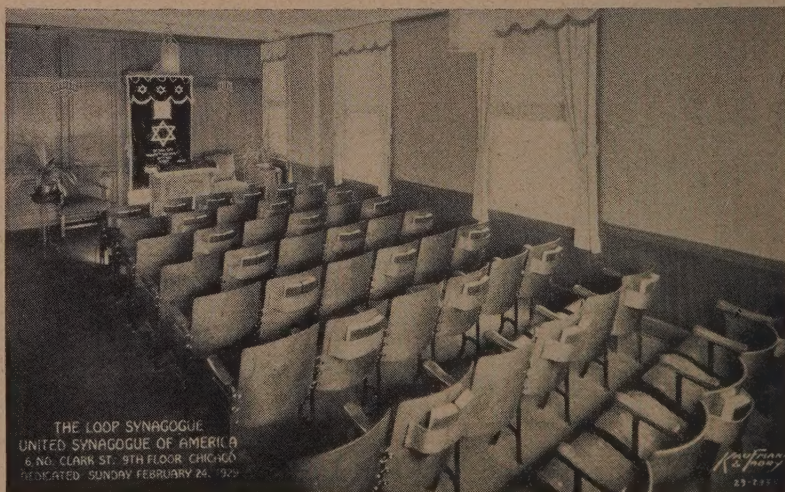
"Considering this belief and the generous giving on every side it is surprising that such a fund was not established hitherto. It must be because attention was not called to the matter.

"Therefore, I am glad that an article about it will appear in the B'NAI B'RITH MAGAZINE. One sees therein the possibility of larger endowments, of more wide-spread help for this class of unfortunates, of greater source of protection to society.

"I hope your article is for this purpose and not about me."

* * *

"A SYNAGOGUE amidst a mad-ding throng" is what the Loop Synagogue in Chicago, established recently in Chicago's financial section by the United Synagogue of America, has been called. The walls are of a soft blend; the chairs are comfortable and not crowded together.



THE LOOP SYNAGOGUE
UNITED SYNAGOGUE OF AMERICA
6 NO. CLARK ST. 9TH FLOOR CHICAGO
DEDICATED SUNDAY FEBRUARY 24, 1925

Interior view, Loop Synagogue, Chicago.



Jewish farmers cultivate a million acres in the U. S. Their annual produce is enormous. This picture shows a group of Jewish boy scouts keeping a watchful eye on a tempting exhibit of fruits exhibited by Jewish farmers from the Catskill Mountain district at Ellenville, N. Y.

CONGRESSMAN SOL BLOOM of New York has consistently fought the proposed calendar reform, and continues to fight it. His concrete demonstration, as reported in the March issue of the B'NAI B'RITH MAGAZINE, that the calendar as proposed by its protagonists will create a "wandering Sabbath" that will result in confusion in general and in harm to the Sabbaths of all creeds in particular has not been satisfactorily refuted. He is the leader of the fight in Congress against the proposed reform, and already his efforts have been so successful that he is convinced the proposed calendar will not be adopted. In his own words, "The calendar which, for whatever reason, omits an occasional day or two, obviously is worthless for the prime purpose for which a calendar is devised—as a means of reckoning time accurately."

* * *

FORTY years of active welfare work ended last month with the death of Colonel Samuel D. Lit at the age of 68 in Philadelphia. Colonel Lit had been chairman of the board of directors of Lit Brothers' department store. During his life, Colonel Lit was an outstanding philanthropic and welfare leader, both in the Jewish community and in general undertakings. He was chairman of several campaigns of the Philadelphia Federation of Jewish Charities, and was a member of the boards of the Jewish and Mount Sinai Hospitals, Gratz Col-

lege, and the Family Society of Philadelphia.

* * *

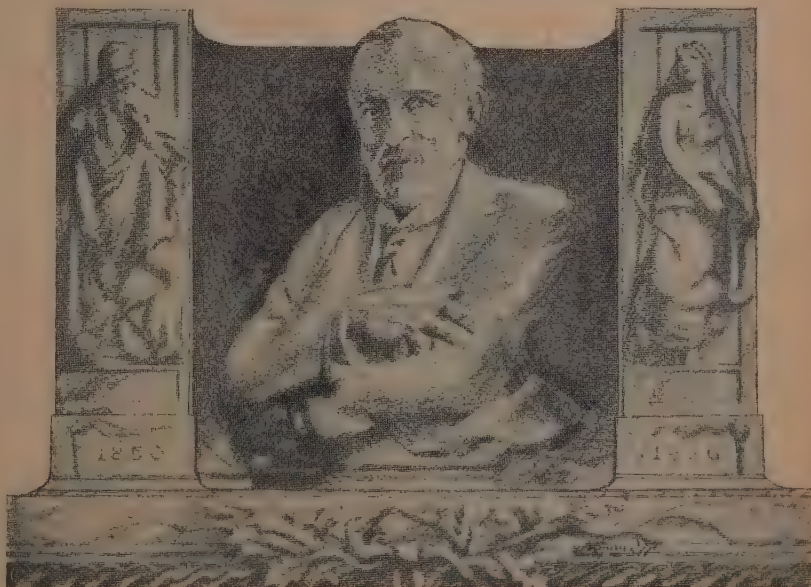
"CARRY ON!" was the almost unanimous answer of American Jewry when David A. Brown, national chairman of the United Jewish Campaign, asked 100,000 leaders, workers, and contributors whether they wished the Campaign to continue beyond 1929. Ninety-six percent of the answers strongly urged the organization

to continue the good work it has been doing for more than 10 years in giving relief to poverty-stricken Jews in Europe until they are once more firmly on their feet.

BEN ALTHEIMER was 79 years old last month, and members of the New York Committee of the National Jewish Hospital for Consumptives at Denver tendered him a dinner of appreciation. He has been treasurer of the Institution for the last 30 years. Philanthropic and religious leaders united in paying the honor guest many fine tributes, and a telegram from Julius Rosenwald was read, in which the great Chicago philanthropist declared that Mr. Altheimer's "great contribution of making 'bundle day' a national movement is as fine a monument as any one need aspire to."

* * *

THE congregation of the Free Synagogue in New York had occasion on March 17 to congratulate both their Rabbi and themselves. They congratulated Rabbi Stephen S. Wise on his 55th birthday and themselves after an announcement was made that a site had just been acquired for the future Synagogue home. The plans call for a million-dollar building on a million-dollar plot of land. The auditorium is to seat 2,000, and there will be several more stories for the religious school, with provision for 1,000 children. In addition, all organizations affiliated with the Synagogue will have rooms for themselves.



—Jewish Tribune

This design has been accepted by Congress, which passed a resolution authorizing the erection in Washington of a monument in memory of the late Oscar Straus. He is the first Jew to be so honored.

Thinking Aloud

By Urva Porah



ELIAB the son of Zuar sweat-ed. He was mixer of the mortar that was being prepared to hold together the stones of Pharaoh's tomb in all the ages. It was only that day that Pharaoh had commanded that the Jews themselves must supply the straw with which the mortar was mixed, and Eliab had been in the fields gathering the straw and now it was toward dusk and the daily tale of mortar was not yet complete.

He sighed and looked to the stars, and the taskmaster lashed him, saying, "Look rather to your labor."

And Eliab fell there and lay bleeding under the stars.

* * *

Pharaoh came in his chariot in the cool of the evening to survey the work that had been done in the day. And the hoofs of his horses trod the body of Eliab and the wheels of his chariot crushed it and the blood of Eliab was upon the wheels.

Eliab lay dead looking up to the stars, and when his brethren came to carry him off, they thought he still lived, for the starlight was in his eyes. And the children of Eliab buried him in the desert, and the winds blew the dust upon him and soon his grave was not to be seen; it was lost among many other graves of his brethren who had perished under the yoke.

* * *

But the sons of Eliab remembered him in all their days, and they told their children about him.

"The starlight was in his eyes even unto death," they said. "He had been struck down because he looked at the stars. And he lay dead under the stars, but he was like a living man with the starlight in his eyes."

This comforted them in their travail, and when they were released from the day's work it pleased them to look into the heavens in order to take into their eyes the starlight which had caused their father to be like a living man even in his death.

* * *

The seed of Eliab was fruitful and was among the saints and the martyrs in all the times. And what with the

passing of a thousand years and a thousand years more and even a thousand years again, Eliab long ago had been forgotten and the winds had heaped a mountain of dust upon his grave in the desert.

And his seed had been scattered over the earth, and one day a Jew was led to the burning place in a certain city in Spain and the flames consumed him, but he gave no cry of pain; and his eyes were lifted to the heavens, and the Jews who were made to look upon the burning, said afterward:

"It was as if the light of heaven were in his eyes."

"The light of heaven was to be seen in his eyes, shining above the flames."
"Even unto his death."

* * *

The tomb of Pharaoh stood solid, being held by the mortar into which Eliab had mixed his sweat with the straw that he gathered. Pharaoh had been dead a thousand years and a thousand more years and a thousand years again, and his dynasty had vanished, as if it had never been, and even the rubies and the alabaster and the gold that he had taken with him to his tomb had been pillaged, and he lay there, a parchment corpse, stripped, save for his chariot under which Eliab had perished. Its wheels had fallen from their axles.

The seed of Eliab the slave, who at his death had only the starlight, multiplied on the earth, and crossed the seas, and prospered even unto Mr. Ginsburg. There seemed no end to the illumination of the sons of Eliab who had caught the starlight, unto the time of Mr. Ginsburg.

* * *

He was in reality no longer Mr. Ginsburg. Eliab Ginsburg had become Elwyn Ginn. In the city of New York this son of Eliab manufactured doorknobs, in which business he was known as the Doorknob King, having attained the unprecedented production of a million doorknobs a day. Doorknob Common was quoted on the Stock Exchange and its rapid rise had enriched Mr. Ginn vastly beyond the profits that came from the production of doorknobs.

A magazine dedicated to success had published his merits, telling of his untiring industry which held him to his desk far into the night. Having attained a million doorknobs, he now set before his eyes a new goal of two million doorknobs.

"Drive yourself. Drive hard. That's my motto," Mr. Ginn said.

And every day Mr. Ginn's doorknobs increased, and his factories roared and the glow of his foundries filled the heavens in the night, and the production managers brought him hourly reports of his success.

* * *

"An Elwyn Ginn Doorknob in Every American Home," was the slogan in all the publications.

Mr. Ginn's eyes delighted in the sight of his doorknobs as he went about, observing that there was scarcely a door in New York without one. Mr. Ginn's eyes instinctively sought doorknobs.

"Two million doorknobs by April the First," was blazoned on all the walls in Mr. Ginn's factories and in his salesroom and on all his envelopes.

At times Mr. Ginn clutched at his left side, feeling a pain in his heart during the nights that he sat in his office increasing doorknobs.

* * *

There he sat on the night before the day that had been ordained as the day on which two million doorknobs were to be produced, and the production managers now brought him their reports every half hour, and each report brought closer the moment of success.

And it was at midnight that the chief manager of production came with eager steps to Mr. Ginn's desk.

"Sir," he said, "at the present rate we should reach two million doorknobs by six o'clock in the morning."

But Mr. Ginn did not reply.

"Sir . . . Mr. Ginn! . . . Mr. Ginn! . . . What's the matter?"

* * *

The seed of Eliab the slave was dead, having perished with two million doorknobs in his eyes. The chief of the production managers lifted his eyelids.

"As dead as a pair of doorknobs," he muttered.

The Jewish Interest in the Early American Colleges



HE history of the American college harks back almost 300 years. Harvard was founded in 1636. Yale trailed along some 65 years later, and it took still another half century to produce the three other more important colleges in the pre-revolutionary period: Columbia, Brown, and Pennsylvania Universities.

It is with these half a dozen colleges that early Jewish interest must be primarily linked. As late as 1818, Major Mordecai M. Noah had estimated the total Jewish population in the young Republic at 3,000. However, already the pioneer American Jews had written a large chapter of achievement, both in war and in peace, in commerce, industry, agriculture, in the professions, in civic participation, and in patriotic response. Jewish interest expressed itself all along the line of college activity; there were Jewish students and alumni, Jewish professors and trustees and benefactors—and there were Jewish studies in the curriculum.

Puritan Colleges Centers of Hebraic Learning

As a matter of fact, Jewish and Hebrew studies preceded both Jewish students and patrons. The Puritan colleges were centers of Hebraic learning (though it has been said that their learning was neither profound nor scientific). Indeed, Harvard was spoken of as the "school of prophets," and it was more than merely accidental that the Yale seal bears the "Urim v'Tumim," the inscription in Hebrew culled from the breastplate of the Biblical highpriest. John Cotton first introduced the study of Hebrew at Harvard, and he was actually able to discourse in that language. The *Bay Psalm Book* was a direct translation from the original Hebrew. The curriculum reads, "the fifth day reads Hebrew," and the "Lawes of Harvard

By Leon Spitz

College" provided for reading passages from the Old Testament in Hebrew both mornings and evenings. A thesis in Hebrew was a prerequisite for the Baccalaureate degree both at Harvard and at Yale. Dr. Ezra Stiles, Yale president, was a zealous student of the language, if not an accomplished scholar, and offered fellowships in Semitics to overcome the indifference of the students both at his own college and at Harvard. On the occasion of his induction into the presidential office he delivered a lengthy discourse in Hebrew, and Harvard presidents delighted to dolike-wise on ceremonial functions.

The first president of Columbia (King's College), the Rev. Samuel Johnson, also evinced a deep reverence for the language of "Moses and the prophets." Yet all this generous interest in Hebrew is to be appreciated as purely theological.

Jews Not Welcomed in Early Sectarian Schools

The American colleges, it should be clearly understood, were founded by the respective church denominations with the objective of training candidates for their clergy. It was not to be expected therefore that the Jews would be heartily welcomed by the college authorities nor that the Jewish students, who came largely from orthodox families, would rush into church institutions. Harvard could only brook converted Jews and Yale attracted several assimilated Jewish students. However, Brown, Pennsylvania, Columbia, and Franklin (at Lancaster) pursued a more liberal policy.

The Jewish communities were almost all located at a distance from the colleges. Half the Jews lived in the south—in Savannah and Charleston. Massachusetts and Connecticut numbered only a few isolated Jewish families.

The legal profession had been closed to Jews during the colonial period except where no collegiate training was required for bar and bench. The majority of the Jews were engaged in commercial pursuits which had no rela-

tion whatsoever in those pioneering days to academic discipline. There were only two medical schools in the whole of America as late as the closing years of the eighteenth century, and physicians usually studied abroad. Jewish surgeons either had migrated to these shores as full pledged medical men, or prepared abroad.

All these causes naturally would not normally tend to bring about a stam-pede of Jews to the halls of learning in early America; and it must be remembered that the Jewish population formed not even one-tenth of one per cent of the general population, as compared to three per cent at present.

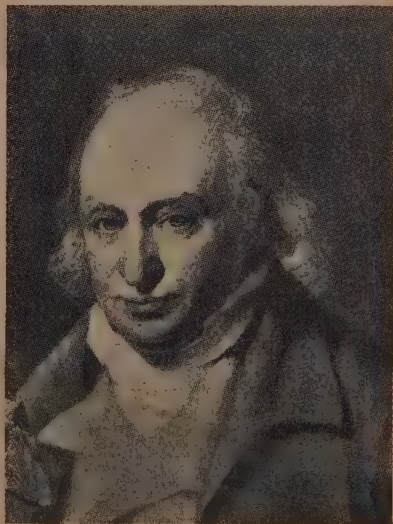
Large Proportion of Jews in Early Graduating Classes

One must not, however, entertain the mistaken belief that there were practically no Jewish students at the colleges. The actual figures disclose that the ratio of Jewish collegiates was rather high, in view of the fact that the pioneer colleges graduated very small classes in that early stage of their history. Yale graduated only a single student in its first year and Columbia only two in its tenth Commencement.

Some Jews, it should be borne in mind, also studied abroad and others



Ezra Stiles



Michael Gratz
sent three sons to college before the Revolutionary War.

were educated in private academies and seminaries. Parochial schools in which general subjects were taught as well as Hebrew and the Jewish religion, were attached to the Synagogues in New York, Philadelphia, Newport, and elsewhere.

Nevertheless, we know that Harvard had no Jewish students at all (except Judah Monis, the convert). Brown, in spite of its proximity to the large Jewish community of Newport, had no Jews, even while it maintained a tolerant policy.

Several Members of Isaacs Family Enrolled at Yale

Yale enrolled some half-Jews prior to the Revolution: several members of the Isaacs family of Norwalk, Conn. Isaac Isaacs was a member of the class of 1750 and was awarded the Master of Arts degree, and he entered several other members of his family, all of them Christians of Jewish descent.

Another set of assimilated but not actually converted Jews is mentioned by Ezra Stiles in his Literary Diary—the Pinto brothers. All three brothers, Abraham, Solomon and William, natives of New Haven, served in the Revolutionary war and were matriculated at Yale. Their parents, Jacob and Thankful Pinto, had originated in Stratford, Conn., and purchased a home at New Haven. In the Roll of Citizens of New Haven at the town's incorporation, we encounter the names of Jacob and his son, Solomon. William and Solomon had both graduated from the College in 1777, but Abraham was prevented from doing so by the wounds he had received while he was with the Seventh Connecticut Regiment. In after years he became one of the founders of the Society of Cincinnati at Connecticut, a society to which only Revolutionary heroes were admitted. Solomon had participated and was wounded in the defense of New Haven and the College against a British attack and was then carried off as a prisoner of war. The third brother, William, had been noted during his college career for his penmanship, and he transcribed copies of the Declaration of Independence for President Daggett and for Governor Trumbull. After the War he taught school and then went into business and became a prominent West India merchant.

At Columbia College the first Jewish alumnus in 1774 was Isaac Abrahams who graduated with the B. A. degree and delivered an oration in

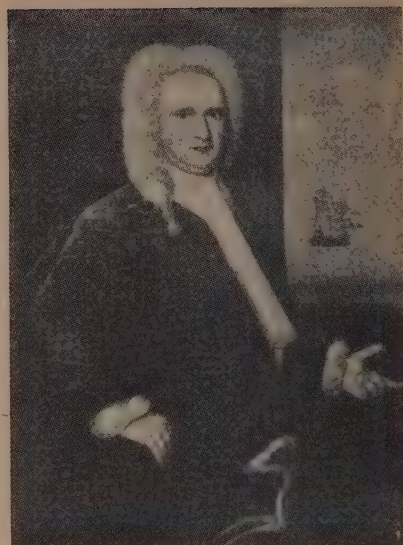
Latin on "Concord." In 1786 Columbia College Grammar School awarded a prize for proficiency in studies to Moses Moses. Walter Jones Judah was enrolled in 1798 but did not graduate. The most prominent alumnus of the eighteenth century was Sampson Simpson, the first Jewish lawyer in New York City, who attained a distinguished position in the community. He graduated in 1800, studied law with Aaron Burr, and was admitted to the bar in 1802. He was known as a strictly observant orthodox Jew and is remembered as the founder of Mount Sinai Hospital. At his death he left the sum of \$50,000 for the amelioration of the Jews in Palestine, to be disposed of by Sir Moses Montefiore. But after his decease a suit developed and efforts to obtain the money for Palestine were not successful.

In the University of Pennsylvania, founded by Benjamin Franklin at Philadelphia, we come across the name of Moses Levy in 1772. Jews found themselves at home at this institution. Moses Levy was the son of a prominent merchant and a member of the aristocratic City Dancing Assembly of Philadelphia as well as a signer to the Non-Importation Resolution. Levy was the first Jewish lawyer in Philadelphia and became an influential political figure. He also held important judicial and legislative positions.

Number of Jews in College Increases After Revolution

Among his fellow alumni at the college was Seligman Phillips, son of a revolutionary soldier and in his turn the father of the future first Jew to sit in the American Congress from Philadelphia. In 1807 Jacob Gratz, a scion of the famous Philadelphia Gratzes, emerged from his alma mater to enter the legal profession and then into the state legislature. A number of other Jews had also matriculated on the college roll even prior to the Revolution, and their number grew after the cessation of hostilities.

Princeton, too, had several Jewish-sounding names on its student lists but it is doubtful if Jews could really gain admission into that orthodox Presbyterian college, in a state in which Jews were neither numerous nor too welcome. But another Pennsylvania College named after Franklin in the town of Lancaster opened its portals wide to Jewish students. In the very first year, 1787, four Jewish students entered, among them members of the



Moses Levy served as trustee, for 25 years, of the University of Pennsylvania, from which he graduated in the 1770's.

well known Franks and Gratz families of Philadelphia, who seemed to patronize both this college and the University of Pennsylvania. The significant feature is that Richea Gratz attended Franklin College, and must thus be acknowledged as the first Jewish college woman in American history.

It is strange to record that the really conspicuous Jewish personalities in American history were not college bred, to mention but a few: Major Mordecai M. Noah, diplomat, playwright, editor; Isaac Harby of Charleston, author and editor; Edwin de Leon, American consul general to Egypt under the Pierce administration; David S. Yulee, first United States Senator from Florida; David Franks, founder of the *New Jersey Journal* in 1778, Rabbi Gershom Mendez Zeixas; Rear Admiral Uriah P. Levy, and others. They were all undoubtedly men of culture and of great ability, notwithstanding. Even United States Senator Judah P. Benjamin, who in after years became a member of Jefferson Davis' Cabinet and was nicknamed "the brains of the Confederacy" did not complete his college course. As a student he was expelled from Yale University, for a cause which has not been made clear, and despite his earnest apologies, was not readmitted. Almost a century later, in our own time, the Yale Corporation determined to reestablish him as an alumnus and to accept the gift of a Fellowship in his memory.

Siméon Levy First Jew to Matriculate at West Point

Yet the elder brother of Senator Yulee, Elias, was sent by his father to Harvard in 1821 but was not permitted to complete his college career. Another Levy, Simeon B., deserves to be mentioned as the first Jewish matriculant at the Military Academy at West Point, in its first class. He served with distinction as the hero of Maumee Rapids.

While Judaism proved an insurmountable bar to holding a professorship in Early American seats of learning, Jews were welcomed, however, as patrons and trustees on the college boards. Thus Rabbi Gershom Mendez Zeixas, the patriotic Rabbi of the Shearith Israel Congregation at New York City, was named in 1784 as a member of the Board of Regents of King's College; and when three years later its name was changed to Columbia College by an act of the legislature of the State of New York, he was made one of the incorporators and a Trustee, in which latter capacity he served up to 1815. Fully a century elapsed before another Jew was invited to serve on Columbia's board.



Samson Levy, Jr.

Moses Levy, reputed to have been the first Jewish lawyer in Philadelphia and an early alumnus of Pennsylvania University, served his Alma Mater as a Trustee for a quarter of a century. His brother, Samson, too, was one of the founders of the Academy of Fine Arts at Philadelphia. Sampson Simpson was a close friend of President Cooper of Columbia, loaned him valuable volumes of Judaica and left some money to the college in his last testament. A wealthy Jewish merchant at Philadelphia entered some Gentile students into the University of Pennsylvania and apparently paid their fees. Dr. Moses Sheftall, born at Savannah in 1769, was one of the incorporators of the Georgia Medical Society though it is not certain whether he received his medical training in America or abroad. Doctor Joel Hart was one of the incorporators of the New York College of Physicians and Surgeons. In later years, Mrs. Annie Nathan Meyers was a founder of Barnard College, the first women's college at New York City, and Samuel A.

Lewis, philanthropist and politician, was one of the earliest Trustees of the College of the City of New York.

As we approach the period of the Civil War, we find more and more Jews on the faculties in universities, especially the medical schools, both North, South and East. Yet the only Jewish member on an American college faculty for more than two hundred years had to be persuaded to accept baptism in advance of his appointment to the chair of Hebrew at Harvard. As early as 1720, Judas Monis, an Algerian Jew born in Italy and educated for the Rabbinate in London, was awarded the degree of Master of Arts at Harvard, where he was converted to Christianity. He published a Hebrew grammar, the first of its kind in America, and also printed several missionary pamphlets to please the Harvard theologians.

Colleges Welcomed Gifts

It remains to be recorded, however, that Jewish financial aid was solicited and even highly appreciated particularly in the closing years of the 18th century. Even Harvard, which could brook the "outcasts of Jerusalem," in the inelegant phrasing of Cotton Mather, only when they deserted their faith, welcomed contributions in 1780 from a Joseph Costa and also from Moses Michael Hays, a revolutionary patriot and Boston merchant, a brother-in-law to Chazan Isaac Touro of Newport and uncle and employer to Judah Touro, the distinguished philanthropist and liberal donor to the Bunker Hill monument.

In a published list of benefactors of Yale in 1783 we read that Jacob Rodriguez Rivera, the Jewish merchant prince of Newport presented to the college a portrait of Rabbi Hayim Karigal. This rabbi, a native of Hebron in Palestine, had officiated for almost half a year at the Newport Synagogue and had cultivated the friendship of Dr. Ezra Stiles, who later became Yale president. We learn also that Elihu Yale had various transactions with Jews, the records of which are available at the Yale library.

Columbia enlisted Jewish co-operation through the efforts of Phila Franks, the Jewish wife of Oliver de Lancey, one of the earliest governors of the college. The authorities had conceived the plan of organizing a committee in England to raise funds in the mother country in 1762 for the struggling little college. Moses Franks, a brother of Phila, who had formerly been a resident of New York but had

(Continued on Page 239)

B'NAI B'RITH ART EXHIBIT IN THE EAST

The success of the traveling Jewish art exhibit in the east has surpassed even the hopes of the B'nai B'rith Wider Scope Committee, under the auspices of which it is being presented. The presence of Maurice L. Augenblick, Philadelphia journalist who accompanies the exhibit and lectures on Jewish art in general and the specific exhibit in particular, has increased the value of the exhibition greatly. Mr. Augenblick reports that his audiences, composed of Jews and non-Jews, are constantly increasing in numbers.

More than 400 persons attended the exhibit in Jersey City, N. J., during its three-day stay there. "All who paid a visit were really interested and so expressed themselves to me," Mr. Augenblick writes. "The Jewish Community Center was a worthy location for the art exhibit. The pictures were placed in a proper light around the entire room and I gave a thorough explanation of the art esthetically, technically, and pictorially, together with an explanation of the Jewishness of the subjects depicted by the various Jewish artists. Time and again I heard exclamations of 'Interesting!' and 'Educational!' and other like praises."

The exhibit was shown at Newark, Camden, Perth Amboy, Jersey City, Irvington, Paterson, Vineland and Passaic, N. J.; Wilmington, Del.; Chester, Bethlehem, Lancaster, McKeesport, Braddock, New Castle, Allentown and Philadelphia, Pa. Mr. Augenblick personally accompanied the exhibit in most of these cities and in each place the local press notices were very favorable. Everywhere the exhibit was held under the auspices of the local B'nai B'rith Lodge.

On Behalf of Our Advertisers

Turn the pages of this magazine and study the advertisements.

These advertisements represent the most eminent firms and concerns of their kind in this country. Their products are of uniform excellence—of highest grade quality.

Each of these advertisers has been carefully selected.

Every advertiser in our magazine is in hearty accord with our program of social justice and tolerance.

Our advertisers merit the support of our subscribers.

Wealth and Poverty in Jewry

By Israel Cohen



HE legend has been current for many centuries and in countless countries that the Jews are a wealthy people. It owes its persistence to the prominent part that Jews have played in the trafficking with money in bygone days and to their activity in all branches of commerce in modern times, while it has drawn strength and sustenance from the chronicles of particular families, such as the Rothschilds, who have won both fame and fortune by their financial transactions. The legend has been given widespread currency by eminent writers who have been strangely fascinated by the character of a Jew wallowing in gold. Shylock is only one of a host of Jewish plutocrats who owe their creation to the misguided fancy of the Gentile. The world may, perhaps, still remember that Midas was not a Jew, but it is time that it should also realize that the conception of Jewish wealth is nothing but a myth.

Majority of Jews Are Poor in Eastern Europe

There is, of course, a certain amount of prosperity among the Jews of Western Europe, America, and South Africa, a fact that is illustrated and redeemed by the frequency and generosity of Jewish benefactions for all good causes, whether humanitarian or educational, local or national. But the overwhelming mass of Jewry is an utter stranger to the comforts of life and has a hard struggle for mere existence. In the Western world Jews have been favored in their material progress by the enjoyment of political liberty and equality of economic opportunity, as well as by their participation, in a large measure, in mercantile pursuits and the prudential limitation of their families. On the other hand, their brethren in the Eastern world are handicapped by political discrimination, economic drawbacks, large families, and religious observance—the last-named factor involving a reduction of their days of work by the compulsory rest on Sunday as well as on the Sabbath, in addition to the numerous holy days both of the Jewish and the Christian calendars.

The economic welfare of present-day Jewry has been largely determined by the Great War, since the preponderant mass is domiciled in those countries

that have been most affected, either for good or ill, by that terrible visitation. Thus, in the United States, which has prospered immensely, the Jews have shared in the material advancement of their fellow-citizens, whilst in the belligerent countries of Europe they have suffered like their neighbors, or rather, much more seriously. If we wish to have a reliable index to the rise or fall of material welfare, we shall find it in the numbers of those who apply for relief to Jewish philanthropic organizations. In the United States and England, for which we have accurate statistics, there has been an appreciable rise in prosperity during the last ten years; in central and eastern Europe, from which there have been ceaseless appeals for financial help during the same period, there has been for the most part a steady decline, broken only by chronic catastrophes.

Statistics Show Prosperity Status of World Jewry

To illustrate the improvement in the material conditions of American Jewry it is sufficient to point to the experience of the two large relief societies in Greater New York, namely, the Jewish Social Service Association, which looks after the Jews in Manhattan and Bronx, and the United Jewish Aid Society, which serves those in Brooklyn. The records of the former show a decline in the number of families helped from 8,125 in 1902, to 1,971 in 1925, whilst those of the latter show a drop from 1,831 cases in 1915 to 668 in 1924. This advance in material welfare is all the more striking as it has occurred during the period in which the Jewish population of Greater New York has been practically doubled, and despite the fact that a large portion of this accretion has consisted of poor immigrants. This upward trend is due largely to the improvement of general economic conditions in the United States, as well as to progressive social legislation, mutual aid agencies, a lower birth-rate, and—in recent years—a very considerable diminution of immigration.

A similar rise in material welfare is found in London, where the number of cases assisted by the Jewish Board of Guardians has steadily fallen from 4,859 in 1909 to 2,160 in 1926, an almost corresponding decline occurring in the new cases in that period, namely,

from 1,062 to 574. On the other hand, the growth of wealth among the richer class in New York Jewry has not kept pace with the soaring fortunes of the general community. In 1925 there were 199 millionaires in New York paying at least \$100,000 income tax, but that number contained only 19 Jews, which is far below the Jewish ratio of the population, estimated at about 28 per cent.

Reverse Condition Is True on Continent

Turning now to the Continent, we find that the Jews in Germany who, for the most part enjoyed a fair amount of prosperity before the War, have since been reduced in their fortunes. Professor Sombart, in 1911, compiled a list of 30 towns in Germany, several of them large and important, in which the percentage of the total income tax revenue contributed by the Jews was considerably higher than their percentage of the local population. Thus, in Berlin they formed only 5.06 per cent of the inhabitants, but contributed 30.77 per cent of the income tax revenue; in Breslau, although only 4.3 per cent of the population, they owned 20.3 per cent of the total income of the tax-payers; and in Frankfurt-on-the-Maine, where they constituted seven per cent of the population, they possessed 20.8 per cent of the total income of the tax-payers. No such statistics are available for the period since the War, but whatever evidence there is goes to show that, apart from certain notable exceptions, there has been a shrinkage in Jewish wealth.

Throughout the War, Jews in Germany, like their brethren in other countries, were accused of profiteering, but even a cursory examination of the economic conditions of the time shows that it was impossible for them to have secured such fortunes as fell into the lap of their Christian neighbors. Enormous profits were made mainly by the manufacture of ammunition and kindred war industries, in which Jews were not represented. There was no Jewish firm whose earnings could compare with those of Krupp, which jumped from 33.9 million marks in 1913 to 68.5 million in 1914, or even with those of Benz & Company, which spurted from five million marks in 1913

to 13 million in 1915. The two large concerns under Jewish control, the Hamburg-America steamship company and the General Electric Company, played a subordinate part in the War. Apart from the armament industries, the biggest profits were made by those who succeeded in importing foreign raw materials for war purposes, and in this lucrative sphere the most successful operators were Hugo Stinnes and Otto Wolff, both non-Jews. Stinnes enjoyed the most intimate relations with the Supreme War Command and the Foreign Office, which he energetically exploited for his personal gain, but had any Jew perpetrated even one tenth of the transactions of that financial adventurer he would have brought down the fury of all Germany upon the Jewish people.

During the inflation period that followed the War there were indeed many Jews who made big profits by financial manipulations, both in Germany and Austria, but their fall was swifter than their rise. Siegmund Bosel and Camillo Castiglione were once all-powerful in international finance, but their wealth shrank overnight to a shadow.

The distress that overtook large numbers of Jews in Germany, as well as in Austria, was painfully and convincingly demonstrated by the abnormally high rate of suicide in their midst. In Prussia the rate of suicide among them increased from 32.2 per 100,000 during 1903-13 to 41.6 during 1919-23, while in Saxony the rate in the latter period was also 41.6 for Jews, as compared with 10.5 for Catholics and 25.0 for Protestants. In Vienna the distress of the Jews, especially of the middle class, in recent years has manifested itself not only in bankruptcies and suicides but also in formal withdrawal from the Jewish community, owing to the difficulty of paying the communal tax. From 1920 to 1927 over 10,000 Jews left the Vienna community, most of whom declared themselves *Konfessionslos*—a pretty sure indication that the step was prompted in the majority of cases not by religious but by economic motives.

Jews Not Yet Recovered From Ravages of War

A more sombre spectacle presents itself when we survey the conditions in Eastern Europe, Western Asia, and Northern Africa, which contain more than two-thirds of the world's Jewry. Not only are these regions characterized for the most part by an inferior degree of economic development but, so far as eastern Europe is concerned, the ravages of war have been

far more destructive and lasting there than in other parts. Although ten years have already elapsed since the end of the war, the Jews inhabiting the vast and variegated territories of eastern Europe which have experienced such grave political and social upheavals, have not yet recovered from the succession of outrages to which they have been particularly subjected. Had they suffered only in the same degree as their Christian neighbors and received the same measure of State aid, their plight would have been much easier to bear. But they suffered during the War as Jews in addition to their lot as belligerents, and since the War they have been exposed to a constant cycle of disaster and catastrophes.

Suffer in Many Ways in Eastern Countries

A cursory review of the last 14 years will suffice to show with what destructive and surreptitious forces they have had to fight. They were driven by hundreds of thousands from their homes in the Russian Pale of Settlement to the interior of the country; they were despoiled alternately by the contending armies on the Eastern front; they were victims of countless pogroms in Russia and Poland, and of bestial excesses in Hungary, Roumania and Czecho-Slovakia, in which repeated impoverishment was the least of their afflictions; they were affected by the economic revolution in Russia more seriously than any other people, since so large a proportion of their number had been engaged in trade; they were the prey of famine in the Ukraine from 1921 to 1923, when tens of thousands died of starvation; they were overwhelmed by the great fire in Salonika, in 1917, which destroyed the Jewish quarter, and by the almost equally devastating fire in Smyrna in 1922; and they sustained tremendous losses through the earthquakes in Bulgaria, in 1928, which reduced several communities to beggary.

In addition to all these calamities, due either to the evil in man or to the inexorable cruelty of nature, they have been made the helpless sport of economic legislation throughout the greater part of Central and Eastern Europe, which has been designed to hamper them in their activities and at the same time to impose upon them—the commercial and industrial element—a disproportionately large share of the burden of taxation.

The causes and extent of the poverty in Poland, which contains the largest Jewish community in Europe, will become manifest enough if we ex-

amine the incidence of taxation, the state of trade, and the nature of the anti-Jewish legislation reported by Dr. Bernhard Kahn, European Director of the American Joint Distribution Committee, who made an extensive tour of Poland in 1926. Poland maintains a large army, upon which she spends a sum equivalent to three times the amount of money in circulation, and her income tax revenue is divided in an unjust proportion between town and country. The rural population, forming three-fourths of the total population, pays less than half of the total revenue, whilst the balance is contributed by the towns, in which the Jews form a third of the inhabitants. Thus, although the Jews constitute only one-tenth of the total population, they pay one-sixth of the State's income. If they were bountifully endowed with riches, this apportionment of taxes, however inequitable, might yet be borne; but they neither possess such wealth nor even the means of acquiring it. As long as Poland formed part of the Russian Empire, her industries, in which such a large proportion of Jews were engaged, flourished and found an adequate outlet within the extensive frontiers of the Empire; but Poland as an independent State, having lost the Russian market, has an excess of factories, for the products of which she cannot find sufficient buyers. Hence large numbers of factories have had to be closed. When a deputation of Jewish manufacturers from Bialystok waited a few years ago upon M. Grabski, then Finance Minister, to seek relief in their distress, he declared that Poland must not have too many factories, and that the Government would be content if two-thirds of the factories in Bialystok would be closed and the workers would go back to the country or emigrate.

Unemployment Serious Problem in Poland

When trade depression in Poland was at its lowest, a couple of years ago, the number of Jewish workers without employment was reported to be as high as 80 per cent (of a total of 70,000), as compared with only 40 per cent of the non-Jewish workers, but while the great majority of the latter received Government relief, comparatively few Jewish workers—less than 10 per cent—were so favored. The reason for this discrimination was that the dole was given only to those working in a factory, or in an establishment employing more than five people who had worked in such

a factory for 20 consecutive weeks before losing their employment. Unfortunately the Jewish workers are employed in the smaller establishments, most of which have fewer than five employees, or in home industries, and not many could point to a record of work extending over 20 consecutive weeks. Thus, in Lodz, out of a total of 75,000 unemployed workers, 58,000 received Government aid, but of the 15,000 Jewish unemployed only 800 received it. The Jewish artisans, numbering 120,000 in all Poland, and comprising with their families about 25 per cent of the Jewish population, were in an equally sorry plight, for 80 per cent of them were without work, as compared with 50 per cent of the non-Jewish artisans, the reason for this difference being that the latter were accorded preference in the distribution of public works. In the small town of Brzeziny, where all the Jewish inhabitants are tailors, all were idle, and the whole population of 1,200 Jews were starving. Moreover, in Warsaw, 30,000 trading licenses held by Jews were not renewed, which meant that a corresponding number of stores had to be closed; in Lodz, 6,000 licenses were not renewed; in Vilna, 4,000; in Bialystok, 3,000, and in Lemberg, also 3,000.

This economic distress spread to other classes of the Jewish population, to the manufacturers, factory-owners, and merchants, of whom large numbers had to close down, with the inevitable corollary that the intellectual class was also brought within the zone of privation. The catastrophe has been aggravated by Government policy in making State monopolies out of the tobacco, salt, and match industries, and threatening to eject the large number of Jews who have been occupied in them and filling their places with Poles—a policy that will deprive 30,000 Jewish families of their means of subsistence. To add to their perplexity the Jews had to continue supporting their 1,200 schools with 150,000 pupils, and their orphan asylums with 20,000 inmates. The position at the time was summed up by the statement that one-third of the Jewish population was without income of any kind and was starving, that another one-third had only a very small income or enough savings left to enable them with the strictest economy to keep body and soul together, and that the remainder, with a greatly diminished income, had been reduced to a much lower standard of life. The

economic position has since somewhat improved, thanks partly to the financial assistance provided by foreign Jewish philanthropic organizations (particularly the American Joint Distribution Committee), but the effects of this widespread calamity of 1926 cannot be wiped out in a couple of years.

Jews Suffer in Russia, Too

An equally distressing spectacle is presented by the conditions in Russia, which are the resultant effect of a series of cataclysmic movements operating over a period of twelve years; the brutal evacuation of half a million Jews from the Czarist Pale of Settlement to the interior of the country, the appalling destruction of property during the War, the two-fold revolution of 1917, the pogroms in the Ukraine unparalleled in extent and effects, and the pest of famine in the self-same region. The economic policy of the Bolshevik regime has hit them far more severely than any other group of the vast population of the country. For the great mass of the Jews, until the advent of the Soviet Government, were either traders or small artisans, and as the Government abolished private trade and organized large-scale State industries as well as co-operative retail distribution direct to peasant villages, the Jews were deprived of their livelihood. For a short period it seemed as if they might be able to regain their positions. That was from the spring of 1921, when the "New Economic Policy," commonly called "NEP," was introduced, which restored legality to private commerce and industry, but this relief was but short-lived owing to the heavy taxation imposed upon private commercial and industrial establishments. The artisan is in a somewhat better position than the trader, as the Bolsheviks regard him as a potential recruit for the State factories, and consequently as a possible ally.

Small Manufacturer Suffers

The economic policy of the Soviet Government, applied with all the rigor of a new religion, has caused widespread unemployment among the Jews. In Berditcheff, which has a Jewish population of 30,000, there were registered at the Labour Exchange, according to a recent report, 3,000 unemployed Jewish workers, many of whom had done no work for the past three years, a state of affairs that may be regarded as typical of many other Jewish centers. In the interests of State industry the small manufacturer is crushed wherever it is thought necessary, and

among the trades which are considered superfluous and undesirable are the tailoring and leather trades, which are traditionally Jewish occupations. In 1924 traders and small producers made up three-fourths of all Jews in Russia; and the employees in the private Jewish workshops, realizing the parlous state of their employers, not only refrained from agitating for improved conditions but even begged that the workshops should not be closed. The most convincing proof of Jewish poverty in Russia consists in the large number of those who have registered for removal to the agricultural settlements in Crimea and Siberia. Those who are willing to undergo such privations must indeed have reached the verge of despair. Over four-fifths of the new agricultural settlers are recruited from among the petty traders.

Two Ways of Alleviation

There are only two ways—short of local legislation—in which this distress can be alleviated: one is by financial aid from without, and the other is by emigration. The former method has been applied, since the War, by the American Jewish Joint Distribution Committee. In 1926 alone, this body disbursed nearly \$4,500,000 for the relief of Jews in Europe and the East, bringing the total of its disbursements since its establishment to about \$80,000,000. Of the money expended in 1926 over \$2,000,000 was devoted to agricultural work in Russia and over \$800,000 to emergency relief. The American Joint Reconstruction Foundation in Berlin transferred during 1926 a total of \$722,483 in credits to Jewish institutions in Poland, Roumania, Czecho-Slovakia, Esthonia, Greece and Turkey, while in 1927 the Foundation decided to appropriate \$1,600,000 for loans to Jewish co-operatives during the next four years, the money to be provided in equal amounts by the Joint Distribution Committee and the Jewish Colonization Association.

Relief work on so large a scale, based entirely on voluntary contributions, is without parallel in Jewish history, and probably also in the history of other peoples.

As for the other way, emigration, that is an avenue which was trodden by over a hundred thousand Jews every year before the War, in quest of lands of promise, but which has become painfully narrower during the past decade owing to the increasing measures of self-defense adopted by Western states against the feared competition of the alien immigrant.

Haifa Technical Institute Issues First Diplomas

By I. L. Wohlman



THE Palestine Government has recognized the Hebrew Technicum of Haifa as a standard technical institute of higher learning with the right to grant engineering diplomas.

This has a two-fold significance. First of all, hundreds of Jewish Technicum students had not known hitherto whether their studies would be of practical value to them. Secondly, the change in the status of the Haifa Technicum is none the less important to numbers of Jewish students abroad who are now discriminated against in various polytechnical institutes.

I have the conditions for admittance from the Secretary of the Technicum, Dr. M. A. Krupnik. Each student must hold a graduation certificate from a secondary school and pay his tuition fees in advance. When he has been admitted he must produce a guarantee from a bank for the sum of 90 pounds. Then he may obtain a visa to enter Palestine in order to take up his studies at the Haifa Technical Institute.

Furthermore, Dr. Krupnik assured me that the course of studies at the Technicum is the same as that at the Liege Polytechnicum or any other famous European institute of the kind.

The tuition fees amount to eighteen pounds per annum. However, students without means need pay only four pounds per annum in cash, obligating themselves to reimburse the institution within three years after graduation.

Graduates In Good Positions

It is a fact that these engineers with Hebrew diplomas of the Haifa Technicum have the opportunity to obtain good positions, and moreover do well financially. I was told that a number of Haifa students sought work in Egypt and Transjordan in vacation time. They were all made welcome, and several of them closed contracts with Egyptian firms to go into effect when they complete their studies.

Last month 17 students were graduated, including one woman. Eleven are construction engineers, and six are architects. There are in all about a hundred students at the Technicum, of whom only three are women.

The students have their own board-

ing place run on a co-operative basis. They also have their own loan fund, and there is a special committee which obtains paying work to be done in free hours by those who are in need of it.

The Technical Institute building stands on Jewish National Fund land in Hadar Hacarmel, the modern quarter of Haifa. Jewish students have transformed the spacious grounds surrounding the building into a splendid garden, luxuriant with flowers and sub-tropical plants of all kinds. There are walks shaded by palms, cypresses, and especially "Jerusalem cedars," an aromatic fir peculiar to Palestine. There is a reservoir 105 meters in depth, the water being pumped in by electricity. This reservoir supplies the whole Hadar Hacarmel quarter, pipes leading from the water tower to every house.

Belongs To Zionists

The Technicum building was erected before the World War with money donated by K. Z. Wissotzky, Jacob Schiff and others, the "Deutscher Hilfsverein" participating. Shortly after the War the Zionist Organization bought the Technicum which has since remained in its possession.

The Institute was reopened as a secondary school; four years ago, however, a number of students arrived,

mostly from Poland, who were prepared to enter a University. At that time a group of instructors assembled who were able to give University courses. First there was Professor Illion (formerly Professor of Chemistry at the Technical Institute of Charkow); then Professor Beerwald, assistant at the Charlottenburg Polytechnicum; and Professor Tcherniavsky, formerly Professor of Physics at Geneva. Thus the course of studies at the Technicum became more advanced, and is now equal to the program of other technical institutes in Europe or America.

Recognized by Government

Thereupon there was opposition on the part of the Government, which had not ceased to regard the Technicum as a secondary school. The students demanded that a committee of experts fix the status of the Technicum once and for all and declare it to be an institute of higher learning. The professors supported this well-justified complaint. Finally, thanks to the efforts of Colonel Kisch and Henrietta Szold, representatives of the Government were invited thither and, after a series of investigations, ended by recognizing the Haifa Technicum as an institute of higher learning entitled to issue engineers' diplomas signed by the Government.



The Hebrew Technicum at Haifa

Three Jewish Leaders in Russia

Thumb-Nail Sketches of Representative Figures of St. Petersburg
Before the Revolution

[In this article Professor Brutskus describes three of the pre-Revolutionary leaders in the former Russian Capitol whose lives were most important influences for Jewish and Russian emancipation. The author knew all three personally.—Ed.]



BEFORE the war St. Petersburg was in the "pale" and was not open to the Jewish masses. But its doors were open to the intelligent and cultured Jews, who incidentally played there a very important and marked part. In general, the Jewish community in St. Petersburg did not lack great men, and many of them gave their entire lives working for a greater, freer, and more cultured Jewish life in Russia. To such a group belong Maxim Moiseevitch Vinaver, Alexander Isaevitch Brouda and Lev Yakovlevitch Sternberger.

* * *

I

MAXIM MOISEEVITCH VINAVER

MAXIM MOISEEVITCH VINAVER came from a very cultured religious family of Warsaw, Poland. He received a legal education in that city and later came to St. Petersburg, finding there a greater field for his legal talents. In 1889, a few years later, the edict was issued which prohibited the Jews from being full-fledged lawyers. Vinaver, like many others of his kind, had to practice law as an assistant to a Christian lawyer. These difficulties, however, did not keep him from becoming one of the greatest and most brilliant lawyers in St. Petersburg. In addition to his great legal activities he took on the editorship of the "Vestnick Prava."

His heart, however, was with the Jewish cause. Before the Revolution of 1905 it was very difficult to form any large Jewish social organization. There was then in St. Petersburg only one Jewish society, the "Society for Spread of Knowledge Among Jews," which was under the auspices of Baron Ginsberg. Vinaver took charge of the Society. He wrote two volumes dealing with the history of the Jews in Russia. After 1905 the organization became one of the most successful historical societies. This society is

By Boris Brutskus

carrying on its work this very day. Vinaver was at that time also editing the Russian Jewish journal, "Voschod."



Vinaver

About that time the political atmosphere in Russia became heavy, and Vinaver, the man of strong will, sharp mind, great oratorical ability, and other qualities so necessary for political success, could not keep out of the struggle. He fought for the Jewish people at the same time that he worked for a free Russia.

At the election of candidates for the first government "Duma," he was elected to represent the Constitutional Democratic party, which was in a majority. The chief work fell upon his own shoulders. In all of his activities in the Duma and also in his speeches there he laid great stress upon equal rights for all peoples. He was the author of all the answers to the speeches from the throne and he caused considerable excitement by his speech in the Duma on the Bialostok pogrom in which he uncovered the Government's part in the organization of all pogroms.

Fate, however, did not decree that Russia should develop along the line of social democracy, and in July, 1906, the first Government Duma was, without notice, dispersed. Many of the members of the Duma answered this Government act by calling a convention to which they invited representatives of various groups and instructed the people of Russia first to refuse to serve in the army as soldiers, and secondly, to cease paying taxes. These suggestions to the Russian people were sent in writing, signed by the various members of the first Russian Duma, and of course, the name of M. Vinaver was one of them. He was sentenced to three months in prison, and lost his political rights.

After the February Revolution he was offered the position of Minister

of Foreign Affairs in the Kerensky Regime, but he refused, thinking it inadvisable for a Jew, in those first moments of Russia's new history, to be one of the heads of the Government. He did accept, however, the position of Secretary.

But Vinaver could not remain in Russia under Soviet rule. His last years were spent in Paris, where he edited a Russian weekly and also a Russian Jewish journal. All that he had accomplished in the former years of his life seemed lost, and with his death in 1926, the Russian Jews lost one of their greatest and most intelligent political leaders.

* * *

II

ALEXANDER I. BROUDA

ALEXANDER I. BROUDA was a man whom one never heard in public except through his articles in special historical journals. Yet one can't think of St. Petersburg before the Revolution without thinking of Alexander Brouda.

He accepted the position of Librarian in the Imperial Public Library in St. Petersburg, which was one of the largest libraries in the world. He also had the honorary position of "Comrade of the Director" and did all of the director's duties. By reason of his position he came in contact with the greatest of the intelligentsia in St. Petersburg—from the rights to the extreme lefts. He became one of the first organizers in social St. Petersburg.

The secret of Brouda's great personality lay in his sincerity, charming manners, and warm and friendly heart. It is significant that all the strength of his great heart and charming personality was devoted to the struggle for equal rights for the Jewish people. This is especially interesting because Brouda grew up in middle Russia without any Jewish influences whatsoever. He became aware of his own Jewishness and of Jews in general only during his student years, when he came in contact with the Jewish intelligentsia. In the Jewish problems he saw the sad picture of civilization's poor structure. He took a great interest in Jewish literature and in the publication of various Jewish journals.

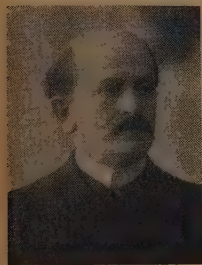
Alexander Brouda never belonged to any particular party, but in the struggle against the dark forces of Russia and for Jewish freedom he staked everything. He rendered invaluable services in the year 1902 after the murder of Sipiagin, the Minister of Interior in whose place was appointed the infamous Pleve.

On Easter of 1903 occurred the famous Pleve-organized Kishinev pogrom. By reason of his high connections, Brouda was able to make a thorough investigation and uncovered all of the tricky machinery of Pleve. The latter was in agony when he saw that his most secret circulars appeared in the foreign press. Brouda sent out of Russia a correspondent who caused a great sensation by his correspondence in the European press out of Russia. This kept the Russian reactionaries in the dark as to the real origin of the correspondence—little did they know that their real enemy was right in Russia—in the Imperial Library. During that crucial period Brouda appeared in Berlin, Paris, and London. Many of the larger journals there undertook to make investigations on their own account. This resulted in an exposure of the situation in Russia. After the Revolution of 1905, when the sun appeared to shine a little brighter on the Russian soil, the press showed signs of a little freedom, so that in 1906 Brouda undertook the great task of solving the mystery of the murder of the two Jewish members of the first Government Duma, namely, Gershenstein and Tuliv. In spite of the many difficulties in his way, he succeeded.

Brouda spent much time and labor for the protection of the Jews, especially in the third and fourth Dumas, where the reaction against Jews was great. One of his greatest deeds, however, was the wrecking of the machinery of the Minister of Interior, which was directed against "Beilis" in the famous ritual murder case.

Brouda succeeded

in lining up for the defense of Beilis two great Russian lawyers, Maklakov and Korabshevski. Beilis was freed by the jury and the Russian dark forces received a decided setback. This case, however, was very expensive to Brouda's health and, a tired and worn-out man, he made his residence somewhere between St. Petersburg and Kiev.



Brouda

The mobilization of all enlightened forces and opinion against the darkest attacks on Jews during the War was Brouda's last social act in behalf of the Jews. It is important to note that as a result of his continued efforts in public matters, he had quite a struggle to maintain himself materially. When he returned to St. Petersburg, however, the Soviet government showed him great respect and made him at once a "friend" of the Director of Public Libraries. They showed him a further courtesy by not annoying him with their very careful and strict precautionary measures.

The Russian intelligentsia, however, was by that time leaving Russia, and life in St. Petersburg for Brouda became a mere shadow of its former self.

In 1924 he went abroad, from which journey he never returned. He was at that time a nervous, broken man and spent his time in the capital cities of Europe in behalf of the preservation of Jewish culture and the Russian Jewish intelligentsia. He died suddenly one night in London while sitting and talking at the home of a friend amidst a gathering of Jewish intellectuals. His death deprived the Jews of one of the most beautiful souls of our generation.

* * *

III

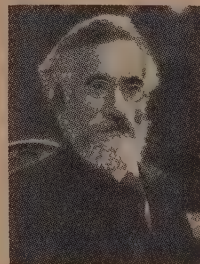
LEV STERNBERGER

LEV STERNBERGER belonged to a special city type. He was born in Zshitomer in 1861 and was brought up in the usual Jewish way. He showed strong inclinations toward learning, and possessed great abilities, but his warm heart interfered with him and pulled him into the struggle for freedom. In 1881 he entered the University of St. Petersburg but was excluded shortly thereafter because of his participation in some "disorderly conduct" against the Government.

He later entered the University of Odessa, where he joined a group of Revolutionists who attempted to reorganize the "Will of the People," a revolutionary organization that was broken down by Degaev.

In the spring of 1886, just around the time of the final examinations in the University, Sternberger was arrested. He was held in an Odessa prison without communication for three years and was then exiled to the island "Sochalin" for 10 years. From Sternberger's own lips I heard his experiences of his voyage. He was closed up with criminals and mur-

derers of the worst type who were also exiled to Sochalin. As they passed the equator it was so terribly hot that all suffered severely and many were dangerously sick.



Sternberger

Yet, not a single one of them was permitted to go out on the deck of the ship. When their destination was at last reached, Sternberger was placed at the "Alexandrovski Post."

But there he again fought for

the rights and protection of his fellows, this time political prisoners, and was for that offense sent away farther north.

In his new exile he lived under the same roof with half wild people, inhabitants of the locality. But a "diamond shines even in the dark," and Sternberger's beautiful personality soon became the moral head of authority there, and he trained the half-wild inhabitants to bring to him all their grievances and controversies for settlement.

There he spent his time learning the language and the verbal culture of the wild tribes, so that in 1893 there appeared an article in a Russian journal written by L. Sternberger, "Ethnographic Observations." The article dealt chiefly with the half-wild "Giliaks" of the island "Sochalin." The article was of interest to students of anthropology and it showed a phase of human life on the island of Sochalin which was of utmost importance to all researchers. The article was translated into several languages and published in journals of many lands.

As a result Sternberger was given permission to further his study of the people there. He extended his observations of the various tribes.

In 1897 he was pardoned on the express condition that he return to Zshitomir and stay there. In 1900, by reason of some special achievement in the "Academy of Learning" he was permitted to resume his residence in the St. Petersburg Academy in the position of professor in ethnography. From then on began his most fruitful activities. He became a world authority on the question of religions, languages, and social customs of primitive peoples.

His work was of special significance in the United States because it was

(Continued on Page 241)

Among Our Contemporaries

Monthly Review and Comment on Choice Articles in Other Publications

By Edward E. Grusd



PIPE, an armchair, a pile of March magazines, and plenty of time are a good combination. Luckily, all the magazines are Jewish ones; material will not be lacking for comment. Thank God for the Jewish Question; it supplies numberless publications with subject matter, and there is no end to it.

We turn to the first, which happens to be the *Menorah Journal*. Here we have David Goldberg staunchly upholding the Jews of the Diaspora against the scathing criticism of those in the National Homeland. Jewish life doomed outside of Palestine? Nonsense, says Mr. Goldberg, and wisely looks for an explanation of such impolite implications in history. He finds a "time-honored clash between the patriotism of the land and the patriotism of the people," and far from viewing anything with alarm, actually finds that "Palestine itself is benefiting by the cultural revival in the Diaspora." . . . Soothed with this assurance, we turn to the *Reflex*. . . No longer will American Jewish students be discriminated against when there is a Hebrew University in this country, suggests the editor, Dr. S. M. Melamed, and he enthusiastically advocates such an institution, with Louis Marshall as godfather. Other sects have their own universities, he writes, and with a Hebrew University here the Jews would "be able to demonstrate what our contribution is to American science and letters." Describing Mr. Marshall as "the father of American Jewry," Dr. Melamed proposed the University be named after him. . . .

And so to the *American Hebrew* . . . where the youthful Rabbi Philip S. Bernstein attempts to give a clear-cut analysis of the fundamental differences between Jews and Christians the world over. . . . "The liberal Jew distinguishes between the historical Jesus and the Christ of traditional Christianity," says he, and follows this up by stating that "a study of the Jewish sources reveals that Jesus was neither supreme nor original. . . . When he pronounced the Golden Rule, he was merely re-stating the injunction of Hillel, 'Do not unto thy neighbor that which is hateful to thyself.'" This sounds like good logic,

which reminds us that perhaps there isn't such a great difference between Jews and Christians as some people would have us believe. For instance, we never could swallow the chauvinistic idea that Jews are more intelligent than Gentiles. "Not every clever person is a Jew, nor is every Jew a clever person," rightly remarks Joseph A. Miller in *The Jewish Criterion* . . . and goes on to demonstrate that there is not necessarily a connotation of deep intelligence in the trait which impels Jews to leap into the forefront of every conversation, whether they know anything about the subject or not. The effect is merely to "give the whole of the Jewish people the reputation of being wonderfully bright and quick." . . . But other issues of the *American Hebrew* are waiting. . . . In the next we are regaled with nothing but articles connected in some way with the movies. . . . Now here is a plausible editorial in the March 22 number. The writer is confident that "it is vain to discuss the subject of an ecclesiastical or governing body like the ancient Sanhedrin to control and direct synagogues and synagogue activities in America," and the reason, as you might guess, is that "from time immemorial, each synagogue has been autonomous—a law unto itself, if you wish." . . . Another editorial chews Hoover cabinet cud, but long ago, when we were young and enthusiastic, we learned to steer clear of politics, so we find ourselves reading the *Jewish Tribune*. . . . This glossy and prosperous looking journal, after duly making its Purim obeisance, presents a full-length picture of an attractive miss whom we discover to be Nancy Samuel, daughter of Sir Herbert Samuel, High Commissioner of Palestine. "I consider," says Miss Samuel in an interview with Jeremiah Nathan, "that one of the most important aspects of the Jewish National ideal is not merely the preservation of the Jews as a race or as a people, but the preservation of Jewish character, Jewish genius, and Jewish idealism." Bravo! She ought to know. . . . In the same issue Miss Therese Helburn, Dr. Lewis Browne, and Mrs. Emanie Sachs tell "What's the Matter with Marriage," but since they tell it in only 2,000 words, we

mistrust the depth of their analysis, and so regretfully we pass on. . . .

Out of the frozen north comes the *Canadian Jewish Chronicle*, and asks the very pertinent question as to whether immigration laws are to be made with science or prejudice, and calls upon the Federal Government to adopt "a sane and scientific immigration policy." To curtail the percentage of "non-preferred" countries, says the editor, is to "blindly follow the lead of the United States," and he bemoans the fact that although Canada has made rapid material progress, "our international mindedness has been dwarfed during the last 50 years." *Et tu, Canada?*

In the *Jewish Times* we rejoice to find that none other than the celebrated Dr. S. M. Melamed scoffs at the idea of a "Jewish vote" in this country. He calls it "a myth invented by the politicians to prey upon innocent yokels." We rejoice, because that is just what the B'NAI B'RITH MAGAZINE said right after the election! . . . "Jewish life in America steers clear of politics," says Dr. Melamed, and in his usual delectable and sprightly language informs the world that "whoever claims to possess the Jewish vote is not an ordinary liar; he is a liar par excellence." . . . So we'll have nothing more to do with him.

Yiddish, Isaac Goldberg tells us in an issue of the *New Palestine*, is "the Wandering Jew of Philology, of whom we may say, inverting the poet's phrase, that 'every land is an exile . . . and the whole world his home.'" The language arose, Dr. Goldberg tells us, in Germany, in the late Middle Ages, and gradually acquired an independence of its own. "Naturally," says the author, "in its travels through the world it takes on the color of its environment. . . . It is not, as it is loosely called, a jargon; it is a well-defined dialect, fundamentally, of High German. . . . It serves from the first as an educative factor; the spirit of satire, of progress, of instruction, even of revolution, is in this language as a dybbuk that refuses to be exorcised." Well, this is very interesting, and we should like to continue, but alas! our pipe is out, our pile of magazines is level, and our time—and space—are up.



By E. David Goitein

Illustrated by Saul Raskin

[This story was read at the "Living Newspaper" of the Anglo-Palestinian Club by the brilliant English actress, Miss Joan Pereira, on January 6, 1929. It was received with tumultuous applause. It has not before been published.—Ed.]



FROM the country of Poland to the country of Australia is so many miles. But from Australia to Poland is twice as many miles. For a Jew it is twice as many miles again. Nevertheless, Shimon Lamdan and his wife Rochel heard that the streets of Sydney, which is in Australia, are lined with gold and because if a Jew has gold he can give it to the poor or to the sick or do something with it (you ask me what? Ach! a hundred things!) Shimon decided to sell his cow and his two goats and his shop—from which there was nothing but *tzorus*, which are not profits—and take his wife with him to Australia.

It was a ship and the Blessed Name which brought Shimon and his wife to Sydney and if a man may be seasick for week after week, that man was Shimon. And if a pious Jewess, who knows the difference between *tumma* and *tahara*, can go yellow and green from the shaking of a ship, that woman was Rochel. Have not our Sages said: "He who is sick upon the sea—to what can he be compared? To a king who had a thousand servants and a thousand maidservants and he went on board ship and there was a violent storm and the king ordered his thousand servants and his thousand maidservants to take him to his cabin, but each one of them was ill and attending to his own concerns;

they paid no attention to the king. And the king, feeling . . ."—ach! the simile is much drawn out. I will leave it at that.

As soon as they arrived in Sydney, what did they find? No one spoke a word of the true language, which is Yiddish, nor—*le-havdil*—a word of Polish. There were Jews here and there were Jews there, but think you they would speak to a Pollack, as they called him? No. And think you the streets were lined with gold? No.

After the first week they wanted to go back to Poland, both of them. But I have already told you about the distance from Australia to Poland.

So he became a hawker.

The little money he had left from the sale of his cow and his shop he gave to his wife and he himself took to the roads. For weeks, for months, for a year his wife saw nothing of him. A Quaker lady came from day to day and taught her English. These Quakers have Jewish hearts—you understand? . . . On Friday night Rochel lit her candles and on *Shabbos* she *dovened* and when she wasn't learning English—ach! a language, what a language!—and she wasn't *dovening*, she was crying. She was very, very lonely. No husband. And—*hashem yishmereho*—no children.

One day she was looking out of the window of her room for a husband who seemed never to come, when a young man, clean shaven, smartly dressed, came up to the door and tapped loudly, twice . . .

I expect you are thinking—now begins the romantic part. She will fall in love with him and the husband will come back . . . Ts! Ts! Ts! You have been reading these Christian

novels. Jewish women don't behave like that.

"Are you Rochel Lamdan, the wife of Shimon Lamdan?" he asked.

"Of course; why shouldn't I be?"

"I am afraid I have some bad news for you about your husband . . ."

"My God . . . *Robboino shel Oilom*—don't tell me—you mustn't tell me . . . *Robboino shel oilom*—what shall I do now?" She was like a woman demented.

"Calm yourself, dear lady, it is not so bad as that."

"He is dead, God forbid! He is dead."

"No, no, no. Nothing near so bad as that. He is in a hospital . . ."

"In a *goyisha* hospital—dying among the *goyim*. Where is he?"

"He is not dying."

"Then what must he go to the hospital for?"

"He has been kicked by a horse."

"My poor Shimon! Shimon, my love. I am coming to you."

"He is in the Royal Hospital. You may come along with me and see him."

"Sir, I thank you," she said, more quietly. "I am sorry—I forgot to thank you. I was excited. I forgot myself."

"That's quite all right," he smiled.

"Perhaps you'll sit down and have a little something to eat? Just a bite?"

"No, thanks."

"A drink of something? A little tea—with lemon?"

"No, thanks."

"It will be long before we get there?"

"Ten minutes, if you walk quickly."

Now, this is the way of the Blessed Name. What He takes away with one

hand, He returns with the other. If it was Martin Conway's horse—*yimach shemo*—which sent Shimon to the hospital for three weeks, it was Martin Conway himself who afterwards gave Shimon a job in his fruit shop. Shimon was able to leave the roads and the hawking of jim crackery to the thoughtless girls, and stay in one place, returning home at night to his wife—God preserve her—making with her a Jewish home.

Then a boy was born, and a light came into the eyes of Rochel, and Shimon walked with his head in the air and with his shoulders less rounded. And he called the name of that son Abram, after the name of his grandfather (may the name of the righteous be for a blessing), but the others called him Arthur.

* * *

By this time Shimon had a shop of his own. He had customers because when other fruiterers sold apples at sixpence a pound, of course Shimon sold them for fivepence and three farthings, and if the rest sold bananas at 12 for a shilling, Shimon for a shilling would sell 13. He made no fortune. Enough to live on. With Rochel his wife and with Abram his son, he thanked the Blessed Name for all His kindness and His mercy. (May He shower it upon us. Amen.)

In the year 1914 of their reckoning they began one of their wars. In the year 1915 Abram came home two hours later than usual.

"I have come to . . . to . . . to say good-bye. I've joined up."

His mother and his father stared at him.

His father was the first to speak. "What do you mean?"

"I've joined the army."

His mother, unable to say anything, burst into tears.

"I didn't think you'd take it like this," he said.

"What did you do it for, my boy? It's wicked—going killing people."

"Wicked? Don't be absurd, dad. Mustn't a man go and defend his country?"

"Ach! Where did you get that from? We . . . we Jews . . . what right have we got to kill?"

"We couldn't help ourselves. It's the Germans who . . ."

"Do you think the Germans are any worse than the Russians—*yimach shemon*—who're on our side?"

"You don't understand, dad. Anyhow, Australia's been jolly good to us Jews. The least we can do is to defend her when she is attacked."

"They will kill you," broke in Rochel. Her face had gone a deathly white. "My only boy. They will kill you."

"God forbid. God forbid," said Shimon quickly in order to avert the ill omen.

* * *

At first letters came from Gallipoli and then letters came from Palestine. Palestine? The name didn't mean very much to Shimon, nor to Rochel. Jerusalem, yes. Every day he said "*Bovne b'rachamov Yerusholayim—omaine*"—but Palestine . . . When, however, his son began to write about Jerusalem, Shimon pricked up his ears.

Then came a letter from Palestine. But it was not in the handwriting of

Abram. It was from his commanding officer and the letter told Rochel and Shimon what a fine fellow their son was, so courageous and so loved by all with whom he had come in contact—and how bravely he had met his death.

As is a room lit by a candle after the candle has been snuffed, so was their life after they had read their letter. So it continued to be. All their brilliant plans for their son . . . their son was lying in the soil of Palestine even though his soul were at the foot of the Mercy Seat . . . They lost interest in the life around them, in the talk of their neighbors, in the news of the war, in everything. Shimon shuffled to Synagogue and muttered *kaddish*. He spoke to her never a word about their lost boy and she spoke to him never a word.

But at night when she thought he was asleep, she would sob quietly, and talk to her Abram. "My little one, my only one, why did you go away? Why, my precious one? And was it very, very terrible out there? My baby . . .?"

Sometimes he would say to her, "Do not cry, Rochele, he is in heaven, Rochele. He is better off than we," and he would hold her hand in his.

"I am not crying, Shimon. You go to sleep."

And times there were when she heard him in his sleep say "*Yisgadai, weyiskadash, shemay rabbo*," and then he would say "Abram, Abram" so softly that she thought her heart would break, and she held her hands tightly over her ears that she might not hear.

So it went on for a year.

One day in November of the year 1917, of their reckoning, Samuel Hart—a rich man and a Jew—came to Shimon holding a newspaper. Before the war Hart would not speak to the "Pollock" but now—ah! the war had made a difference.

"Tell me, Lamdan, have you seen today's paper?"

"No, sir, I have not."

"I'll tell you what happened. I come to my office this morning and my clerk comes to me and says 'Excuse me, sir,' he says, 'Are you going to Palestine?' he says. I thought that was a cheek—a *chutzepeh*—so I twigg'd his ear for him and was about to give him the sack when he says to me 'Haven't you seen the paper?' 'No, I haven't,' I said. 'What's that got to do with?' 'It says there,' he says, 'that the Government in England is going to give Palestine to the Jews and my old man was afraid that if all Jewish people go back to



"I've joined the army."



In her hands were two packets of bank notes.

Palestine, I 'shall lose my job here.' Well, I looked at his paper—and since then I've bought four other papers—and there it all is as large as life in all of them. As large as life. 'Palestine for the Jews.' And to the startled ears of Shimon and Rochel his wife, Samuel Hart read what we now call the Balfour Declaration.

Then it seemed as if the light in their eyes which had been quenched was re-kindled. And Shimon said "*Boruch adoinoi yoim yoim*"—which means "Blessed be God day by day," and Rochel said "Ah! Ah! The end of the *golus* and of wars and all other misfortunes."

A year went by and they finished their war. And the Jews took Palestine.

At least—not to put too fine a point upon it—some called Palestine *Eretz Yisroel*.

Thinking about Palestine and reading about the pogroms in the Ukraine, and recollecting his son and where his body lay and calling to mind the words of our sages, "He who walks four cubits in the Land of Israel is assured of a place in the World to Come," Shimon decided to save up enough money to go to Palestine and to take his wife with him, there to say a prayer by the grave of his son and there in the Holy Land to die. Not a word of this said he to his wife. Ah! Why raise her expectations if their realization should, perchance, be frustrated? You know what *Soton Mekatrig* is. At the same time Rochel began thinking to herself. Suppose I save a little money and take him with me to Jerusalem to end our days? And without a word to her husband she began putting aside pennies and shillings and some-

times, when Shimon had had a good week and given her a little more, half-crowns.

Now was it *Shabbos* evening in the month of November in the year 1928.

"*Gut woch and gut yahr*," said Shimon.

"*Gut woch*," said Rochel: "*Gut woch*."

Then a quizzical look came into the eyes of Shimon.

"Next year in Jerusalem," said Shimon.

"What for is this of a nonsense that you are talking?"

Her heart went pit-a-pat. Shimon went to a drawer and unlocked it and held before her astonished gaze a whole bundle of bank notes.

"Next year in Jerusalem," he repeated, "Why not?" She said not a word to that but leaving him alone she went up to her bedroom and a few moments later down she came and in her hands were two packets and in the packets bank-notes.

"Next year in Jerusalem. Why not?" she said.

* * *

And how should the story end?

"They went to Palestine, and they lived happily ever after."

Is that right? Yes. But can I help it if a Jew has a heart full of *rachmonus*? So the story does not end like that . . . Three days later the two of them came to the Treasurer of the Zionists.

"I wish to make a little present for Palestine," Shimon said.

"Yes. He wishes to make a little present for Palestine," Rochel said.

"Delighted," said the Treasurer, "delighted. Won't you sit down? Every little helps and the pennies of the poor . . ."

Shimon took out 20 pounds from one pocket, 50 pounds from another pocket and yet another 50 from a third pocket.

"But . . . but . . . I can't take this? Obviously you can't afford . . ."

"Sir, please, don't refuse—you will break my heart."

"Yes, sir, you will break his heart . . ."

"I can't understand. How can you afford . . . ?"

"We thought to go to Palestine, sir, to end our days. We have been saving—both of us—but we are old people. What good will we be in Palestine? We shall only be in the way. Old people are not wanted. Give the money to the young; let them build a Jewish country . . . A country without wars and killing . . . Yes, sir, our boy lies in Palestine . . . Who knows whether our money may not save others' boys being killed . . . Come, Rochele, come."

"Yes, sir," she said, "our boy lies in Palestine."

Jewish Interest in Early American Colleges

(Continued from Page 229)

since migrated to London, was named on the committee and assisted in raising the then magnificent sum of 4,000 pounds.

When the Chevalier Quisnay de Beaufaire, a French revolutionary officer, projected in 1786 the founding of a United States Academy at Richmond with branches in Baltimore and other Southern cities, he succeeded in amassing 60,000 francs, in which were included contributions from several Jewish citizens of Virginia.

But, withal, the most interesting story of Jewish benefaction towards an American College is linked with Brown University at Providence. In 1776 the northern college sent representatives to solicit subscriptions for its maintenance among the prosperous planters in Georgia and South Carolina. Donations ranging from one to 20 pounds were obtained from six individual Jews.

This generous response on the part of the Southern Jews evoked the hearty appreciation of the authorities who immediately adopted a resolution that the children of the Jews be admitted to the college with all privileges.

The early American Jews, despite their insignificant number, played an important and pioneer role in the founding and development of American colleges. They matriculated their children, and participated in each and every phase of collegiate activity.

Paul Rosenfeld: Critic and Artist

By David Ewen



RECENTLY Paul Rosenfeld confided to his friends that he had definitely given up music criticism permanently and that now he would devote all his time and energy to fiction. Fiction may have found, because of this decision, a new personality who is blessed with the language of the Gods, but it is only because music criticism has lost a Titanic figure.

Music criticism, in America today, is in a pathetic state. Two or three vital and authoritative voices there are, who promulgate to us the great and who denounce for us the poor in music—and one of this unfortunately meagre number was Paul Rosenfeld. All the others are either coated with the dust and mildew of obsolescence or else are deplorably incompetent. Men like Mr. Samuel Chotzinoff of the *New York World*—with all due respect to his wistful personality and to his ingratiatingly spicy style—confess that they know nothing about modern music and that they do not understand it, and yet it is their duty to criticize it almost every day. Others, musical scholars though they are, are entirely bereft of a critical faculty and whenever they praise or condemn it is only with an avalanche of efflorescent adjectives and without a spark of critical acumen. In such a desert of critical sterility, the writings of Paul Rosenfeld have been like oases—refreshing to parched and tired music lovers. But now Mr. Rosenfeld's critical pen is dry. The loss that music criticism and music lovers suffer is, in consequence, irreparable.

Considered Criticism His Duty

When Paul Rosenfeld assumed a literary career he had no intention of becoming a music critic. Of course, he was a profound music lover—his love had roots deeply embedded in years of minute musical study—and he attended the concerts of modern music with the avid eagerness of one who is constantly groping to find new voices with new messages. Of course, he felt within him that he had many things to say about music. But he was also a great lover of art, a penetrating critic of literature, a fiction writer of talent and an essayist of charm, and his desire to express himself in these fields was equally great. But the times called him; the times begged him to surrender everything else for the sake of music.



Paul Rosenfeld

It was 1914, a time when music criticism was stagnating. James Gibbons Huneker no longer wielded his mighty critical pen. In his place there were men like Kreihbel, Finck, Henderson—critical giants in their day—but already exhausted and impotent. They lived in the past; they smacked their lips with satisfaction over the music of Bach and Beethoven and Brahms and Wagner but they closed their ears to the present. Their great life work had been done—to bring deserved fame and recognition to the “sacrosanct” music-dramas of Richard Wagner—and, satisfied with their achievement, they were living in the light of that glory. And while these men were looking back into the past, a new and vital music was arising—the iconoclastic madness of Schonberg's “Gurre-Lieder,” the “weariness, the fever and the fret” of Stravinski's “Le Sacre du Printemps.” Paul Rosenfeld rightly felt that a new, young critic was needed to herald these works to the world, to interpret them for music lovers, to encourage their growth and development—a critic with the inexhaustible energy, enthusiasm and freedom of a youth. And, not without a sense of frustration, Paul Rosenfeld knew that there was no one in the whole field at the time capable of the task; no one who would approach these new works with open ears; no one who was as willing to look into the future as well as into the past. Wagner had

had his Kreihbel and Finck and Henderson. Would Stravinski and Schonberg be without their prophet?

And so, realizing that he was needed Paul Rosenfeld, with a lingering, farewell gesture of regret to the other arts which he loved, definitely became a music critic. And a music critic he remained for fourteen years.

“The Apostle of New Music”

During those years Paul Rosenfeld was the apostle of new music. The music of Beethoven and Brahms and Wagner needed no publicity; they needed no explanation or analysis. But the music of the moderns required careful watching and careful nursing and Paul Rosenfeld applied himself whole-heartedly to this task. With indefatigable eyes he watched every trend, every movement, every fashion through which music passed during those years; he studied them carefully and then when he felt that he had mastered the technique underlying modernism completely, he dissected for us, with marvelous penetration, all the elements that constitute it; he revealed, with a fearless and scholarly pen, exactly what its fruits and what its weeds are. Not for a moment, during his years as music critic, did Paul Rosenfeld remove his steadfast eyes from the horizon. Every new work, every new personality, came under his careful scrutiny and Paul Rosenfeld had his pen prepared to fight for any gifted composer to win for him deserved recognition. Paul Rosenfeld discovered more latent geniuses, encouraged more struggling artists than any other critic I know of—and thereby has he shown us what the true role of a great critic should be.

“Finds” Bloch and Ornstein

When Ernest Bloch was yet a struggling composer in America, unknown, unrecognized, starving, Paul Rosenfeld it was who blazed the fact that the “Israel Symphony,” the “Three Jewish Poems,” and “Schelomo” speak with the proud accents of a true genius. Leo Ornstein was laughed at, here and abroad, by skeptical audiences but Paul Rosenfeld, in all sincerity, spoke about the remarkable force, the uncontrollable energy that motivated Ornstein's music and made it a marvelously effective trumpet for our modern life. The birth of the French-six in France was heralded by Paul Rosenfeld; and then when a group of talented young men

combined to create a national American idiom, under the leadership of the young and highly gifted Aaron Copland, Paul Rosenfeld was the only critic in the country to speak of their work, and to speak of it in flattering language.

Time rights many a wrong, and Time has proved that not the sneering audiences of Ornstein or Bloch or Copland but that the lone pioneer, Paul Rosenfeld, was in the right. That Ornstein, Bloch and Honegger are heard frequently and even with tolerance and understanding by all musical audiences in America today is largely due to Rosenfeld's fastidious work through the years. Now that he withdraws from the skirmish, at least he has the infinite happiness and consolation of knowing that his battle was not fought in vain.

But Paul Rosenfeld does not wear his erudition on his sleeve; no elaborate technical dissertation or pedantic analysis clutter his criticisms. Rather, Paul Rosenfeld has been the impressionist. He will tell you whether or not he likes a certain piece of music and why; but he will also tell you what that music means to a certain personality, the personality that is Paul Rosenfeld. In Romain Rolland's masterpiece, *Jean Christophe*, there is a sardonic bit of satire against the erudite music critic who is constantly hearing "fourteenths" and "sixteenths" in the music that is being performed for his highly critical ears. Once for all, Romain Rolland has aimed a mighty blow against the sham critics who cover their critical deficiencies with an explosion of technical terms which their readers do not understand. A true critic uses his vast technical knowledge as a means to an end. It helps him to understand the music better. But in his criticisms all his vast erudition should be thrown to the winds and he should speak about the music in everyday English. After all, of what use is a technical criticism? To the musician, it may mean many things—but the musician knows these things without the aid of the critic. And to the layman who really needs the guidance of a critic, such criticism is meaningless. Hence, the most valuable criticism must necessarily be impressionistic. And the most honest criticism, too. For how can a critic divorce his own personality from his writings? His own prejudices, his penchants, his entire life must play a prominent part in helping him to evaluate music.

An Impressionistic Critic

It was as an impressionistic critic that Paul Rosenfeld was such a vital

force. In a prose that was music itself, with a beautiful handling of words, images and metaphors, he couched his impressions of the music he heard. In the music of Ernest Bloch, for example, he saw the figure of the Jew and he hears the pathetic voice of the Jew. And so this is what he has to say about the "Israel Symphony." "There are times when one hears in his music the harsh and haughty accents of the Hebrew tongue, sees the abrupt gesture of the Hebrew soul, feels the Titanic burst of energy that created the race and carried it intact across the land and times and out of the eternal Egypt and through the eternal Red Sea. There are moments when this music makes one feel as though an element that had remained unchanged throughout three thousand years, an element that is in every Jew and by which every Jew must know himself and his descent, were caught and fixed there." Leo Ornstein he explains by speaking in his cool and mellow prose about the age in which we live. And so through the great line of modern composers.

The more permanent products of his critical pen he has collected into two volumes of brilliant musical essays. "Musical Portraits" and "Musical Chronicle" include the most famous essays that have appeared from time to time in the pages of the *Dial*. In these books one feels the exuberance, the enthusiasm, the colossal spirit that were Paul Rosenfeld's during his critical years; one reacts to the mellifluous and beautifully chiselled prose; one learns the meaning inherent in modern music. But more than anything else, one finds a cross-section of the history of music from Gustav Mahler until Aaron Copland.

Feels His Task Is Finished

But now Paul Rosenfeld feels that the need for him no longer exists. Audiences are listening to the most radical of modern works with an open tolerance and they even cherish some of the vicious products of the new schools. There are one or two critics who are open-minded to innovations: Mr. Lawrence Gilman of New York, Mr. Philip Hale of Boston. To these men, Paul Rosenfeld entrusts his work and he feels that he has left it in capable hands.

He will devote some time to art criticism and to literary criticism. But for the most part, his life work will henceforth be fiction. The first of his works in this line—"The Boy in the Sun"—was praised by the most discriminating critics. And who can but help praising a style that flows serenely,

and a scholarship that manifests itself in all his artistic writings? This first novel studies the Jewish soul. Mr. Rosenfeld feels he has much more to say in that field and that he will have written several novels before the topic is exhausted.

Three Jewish Leaders in Russia

(Continued from Page 235)

through his information that the American anthropologists were able to establish a cultural bond between the inhabitants of Eastern Asia and the early American Indians.

In appreciation of his services at the Academy in St. Petersburg he was appointed director of the Anthropologic and Ethnographic Museum. He was even honored by a personal expression of thanks from Nicholas II.

Amidst all of his learned activities, Sternberger found sufficient time to achieve remarkable progress in the press and journals on behalf of the cause of Jewish freedom. In 1905 he wrote an article, "The Tragedy of a People," which made such a stir throughout Europe that it was at once put into brochure form and translated into Russian, English and German and published in large issues.

After the October Revolution he became a professor in the University of Petrograd and a Dean of the Ethnographic division of that institution.

Although in his last years Sternberger no longer participated actively in any political movement, he remained sympathetic throughout with the Socialists. As a result, things were not very pleasant for him.

But Sternberger's energies and inclinations toward social activities were not weakened. Leading a handful of intellectual Jews who remained in Petrograd he reorganized the old "Jewish Historical Ethnographic Society" and became its chairman.

As a result of his last reorganization of the above Society there appeared two valuable books concerning the Jewish ancestry, and two articles by Sternberger dealing, one with the "Jewish National Psychology," and the other with the problems of "Jewish Ethnography."

Shortly before his death, L. Sternberger made a few trips abroad. In 1924 he was in America attending the American All-World Ethnographic Congress. He was in America once before when he taught in the American Institute of Learning. He also visited Japan, where he was accorded special honors.

The Printed Page

THE HISTORIAN TURNS TOURIST
On Mediterranean Shores, by Emil Ludwig. (Little, Brown & Company.)

THE blessed day is coming (as soon as flying machines are made safe for democracy) when travel books will no longer be written. The world will then be too small to be written about. It will be a relief. But since that day is not yet here, and since it is delightful to travel, and since most of us are sedentary, it is better (or at least less evil) to tour on the magic carpet of words woven by one who knows his business. Emil Ludwig, having searched long and diligently into the history of many countries, is not an incapable guide.

Equally he leads us, in his latest book, along the languorous shores of the Mediterranean Sea, and it is pleasant and sometimes charming to gaze through his eyes upon the pictures he sketches of Capri, Palermo, Sicily, Tunis, Egypt, Turkey, Palestine, Greece and Italy.

But it is absurd to think that any book of travel can even faintly hope to serve as a substitute for actual experience, and the most we can hope from any is that it furnish entertaining and enlightening observations strongly imprinted with the author's personality and individuality. Ossendowsky's books on Russia and North Africa, and Havelock Ellis's on Spain are like that, and also, in a different way, Lawrence Sterne's on France; but not, alas! Mr. Ludwig's. It is capable, but it is not absorbing, and if the author has a personality, it is not even hinted at here.

Description of variegated tropical vegetation, ancient ruins, sequestered islands, assorted scenery—endless description of this sort, unrelieved by the virile breath of the observer's peculiar reactions, grows wearisome, and more than the first half of the book consists of this rather thin material. Later, in Palestine and Greece, Mr. Ludwig comes to life and manages to express something of what all this Eastern modernity, softly breathed upon by the lingering aroma of the past that he knows so well, means to him. One cannot help thinking that the interesting tone of these latter observations was inspired in Palestine by his consciousness of his own Juda-

ism, and in Greece by the intellectual consciousness that classic country must surely inspire in all those educated and civilized enough to visit and appreciate it.

EDWARD E. GRUSD.

* * *

ANOTHER INTERESTING DECADE
The Ardent Eighties, by Gregory Weinstein. (International Press.)

WE HAVE had books about the naughty nineties, the roaring forties, the fighting fifties, and probably also about the something-or-other sixties, but Gregory Weinstein's account of the ardent eighties can take its place beside any of them. The author is the kind of pioneer immigrant whose intelligent observation of his environment is coupled with an ability to write—a rare combination, indeed.

Mr. Weinstein is social-minded, and so the experiences he had during his first years in this country are inextricably shot through with this viewpoint. His life in those days touched the lives of many other well-known social figures in their common fight to improve the general conditions of their countrymen. Of these and of himself he writes fulsomely, and with his treatment both become subjects of absorbing interest. The book will be a delight to every person over fifty as a matter of reminiscence, and to every person under fifty as a matter of instruction.

E. E. G.

* * *

SEED OF ISRAEL

By The Waters of Manhattan, by Charles Reznikoff. (His own press.)

COMPARISONS are the most convenient tools of the book-reviewer, but I know of nothing in Anglo-Jewish literature that could serve as a measure for Charles Reznikoff's latest volume. From the very title of his book the author evidences the influence upon him, both in theme and style, of our greatest stylists, the Prophets of Israel.

The book is divided into three parts. Part Two, "The Autobiography of Sarah Reznikoff," his mother, should be read first. Part One is a novelette: the story of Joel, a young Jew in New York, son of Russian Jews in the vortex of the East Side struggling to survive in the environment foreign to their early youth. Joel, poet and

dreamer, finds it difficult to adjust himself to the matter-of-fact world around him. A young man of 21 with such feelings brooding in him would find it hard to hold a job and succeed at it. After many suggested failures, Joel decides to enter into business for himself, the only business he had any knowledge of—books. His business succeeds, he falls in love, his success turns bitter in his mouth. The episode of Joel's falling in love with one of his customers is of such absorbing loveliness that quotation in part is impossible.

The third part of this story, "Judaica," is well done but, to me, insufficient for what has been built up in the preceding pages. But as a study of the not uncommon Jew everywhere: passionate, weak in the face of reality, dreamer of dreams, seeker of fairer worlds of beauty, I know of nothing in Anglo-Jewish literature to compare with *By The Waters of Manhattan*.

JOSEPH GAER.

* * *

KING SOLOMON'S FICTIONAL WIFE

THE *Palestine Weekly*, a Palestine magazine printed in English, had a story in its December, 1928, issue entitled "King Solomon's Diadem," by Peretz Cornfeld. In more or less dramatic style, it told of the discovery on Mount Ophel of a marvelous tomb, hitherto totally unknown. This tomb, said the story, was found to contain a richly clad mummy and a manuscript describing the mummy as King Solomon's Egyptian wife, Hotu-Meres of Memphis, who had saved her lord's life by drinking a cup of poison intended for him. Now, as neither history nor the archaeologists had known of this woman and her heroic deed, she therefore loomed as a most important discovery. The only trouble was that the entire account was fiction.

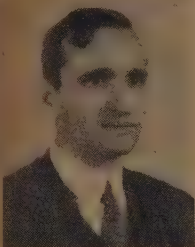
However, the story wastaken up by newspapers all over the world as true, and was played up from Constantinople to San Francisco as a good scare-head feature yarn, with lurid drawings by staff artists.

Professor Samuel S. Cohon, of the Hebrew Union College, has exposed the entire story as either a huge fake or a stupid error, and in the columns of the B'NAI B'RITH MAGAZINE thus brands the story as pure fiction.

In the Public Eye

Albert Cohn

ONE Ben B'rith succeeded another to one of the highest judicial positions in the State of New York when Governor Roosevelt appointed Judge Albert Cohn to fill the post of Justice of the State Supreme Court left vacant by the death of Judge Louis D. Gibbs.



Albert Cohn

Judge Cohn has been especially active in

the B'nai B'rith, and now occupies the position of Second Vice-President of District No. 1. He was born in New York City in 1885 and educated at the College of the City of New York and the New York Law School. Former Governor Al Smith appointed him Judge of Bronx County and in 1926 he was regularly elected to that office. He was very active in the numerous drives during the war, and since then has become equally active in many worthwhile legal and philanthropic associations.

* * *

Frederick W. Wile

FREDERICK WILLIAM WILE, one of the most prominent Washington correspondents and radio broadcasters, helped make Presidential history during the recent Hoover inauguration when he officiated as master of ceremonies and "introduced the new President" from Mr. Hoover's own platform. This is the first time such a proceeding was allowed any broadcaster.



Frederick W. Wile

Mr. Wile was also the first private citizen ever to speak from the steps of the United States Capitol when he spoke on "The Presidency" during the inauguration of President Coolidge four years ago.

Mr. Wile, who is a member of the B'nai B'rith, has had a life filled with

lordly adventure. Born in La Porte, Ind., in 1873, and educated at Notre Dame University, he worked for a time on Chicago newspapers and was a foreign correspondent in London during the Boer War. He was given many dangerous and important journalistic missions in Europe, and secured from the Scandinavian King Oscar II in 1905 the first interview ever granted by a European monarch to an American newspaperman.

Today his weekly review of "The Political Situation in Washington Tonight" is a household saying to most people in the country who own radios.

* * *

David A. Brown

THE energy which David A. Brown brings to his manifold good works seems inexhaustible. He has just been elected Chairman of the China Famine Relief Board of Directors to raise funds in this country for the relief of famine sufferers in China.



David A. Brown

This in itself is a man-size job, but Mr. Brown is also Chairman of the vast United Jewish Campaign. In addition he is president of several commercial concerns, and is an active Ben B'rith.

Mr. Brown's career reads like a typical story in one of the numerous "success" magazines. Born in Detroit 54 years ago, he began as a newsboy at the age of six. Later he sold coal and ice for a living. When success came to him in a big way he devoted more and more time to philanthropic and communal activities, until today he is one of the most widely known workers in these fields. He was one of the pioneer advisers of the "back-to-the-soil" movement in Russia, and he successfully led the first fund raising campaign in Michigan for the American Legion. If the Eugenists are correct, he is a natural born organizer and master campaigner.

Howard S. Cullman

WITH unbounded confidence in youthful leadership, the Ort has chosen Howard S. Cullman of New York chairman of its \$1,000,000 national campaign committee.



Howard S. Cullman

Mr. Cullman was born in this country only 38 years ago, but since his graduation from Yale in 1913 he has proved himself a sterling business man. He is now

Vice President of Cullman Brothers, Inc., as well as of the Tobacco and Allied Stocks, Inc., and his own industry honored him with election to the New York Leaf Tobacco Board of Trade.

His social, civic, and philanthropic works are no less important. He is President of the Bookman Street Hospital, Trustee of the Jewish Social Service Association, and active in many other worthy causes.

* * *

Baruch Charney Vladeck

THE versatility of a true journalist is demonstrated by Baruch Vladeck, general manager of the *Jewish Daily*



Baruch Charney Vladeck

Forward. He has been chosen Chairman of one of the two Ort committees which are raising \$1,000,000 in this country to aid the declassed Jews in Russia. He heads the People's Tool Committee.

Mr. Vladeck's youth was an exciting one. Born in Minsk, Russia, in 1886, he was educated at the University of Pennsylvania, and then, in 1903, allied himself with the Russian revolutionaries. He traveled as a revolutionary propagandist throughout Russia and Poland, and was repeatedly thrust into prison in Minsk, Vilna, Lodz, Warsaw, and other places. In 1908 he returned to the United States, and 1912 found him the manager of the *Philadelphia Forward*. In 1926 he became city editor of the *New York Forward*.

News of the Lodges

ASA CHEFFETZ, Ben B'rith, and the son of R. Cheffetz, also a Ben B'rith, both of Springfield, Mass., was awarded one of the year's outstanding awards in the field of graphic arts for a print hung in competition with hundreds of others in Philadelphia. His print, "Noon-day Shadows, Wayside Inn Carriage House," a woodcut im-



Asa Cheffetz

pression of that historic landmark in Sudbury, Mass., was awarded the Eyre Gold Medal at the 26th Annual Exhibition at the Pennsylvania Academy of Fine Arts. * * *

LAST year the Ladies' Auxiliary of San Francisco Lodge started a scholarship fund to aid worthy Jewish girls defray their college expenses. Already \$500 has been dispensed from this fund. Now a similar fund has been started by the local men's district. It is known as the David Lubin Scholarship Fund. * * *

A MEETING unique for Duluth, Minn., was held there recently under the auspices of the lodge of that city, when delegates from almost every local Jewish organization came together to form a League to consider Jewish problems. The delegates represented every type of Jewish organization: orthodox, reform, conservative, as well as radical and labor societies, in addition to Jewish chapters of secular societies. * * *

FOR 15 years Maurice Bloch, New York City, President of District Grand Lodge No. 1, has been elected and re-elected Assemblyman for his district in New York City, and during that time he has so endeared himself to the constituents he represents at Albany that they honored him on April 3 with a splendid testimonial dinner at the Commodore Hotel in New York. Brother Bloch is the minority leader in the New York Assembly. * * *

FOLLOWING the sale and evacuation of the B'nai B'rith Home for the aged at Yonkers, N. Y., the erection of a new home at Yonkers was authorized by the Committee of District No. 1. A report to this effect

was made at a meeting in Springfield, Mass., March 24, which was attended by B'nai B'rith representatives from the leading cities in New York, the New England States, and eastern Canada.

At the same meeting plans were discussed for the District convention in Buffalo, May 12 and 13, at which Herbert H. Lehman, Lieutenant Governor of New York, will be the principal speaker. Dr. Boris D. Bogen, Secretary of the Order, delivered an address on behalf of the Wider Scope Campaign now being carried on in the east. * * *

MEMBERS of Manhattan-Washington Lodge, New York City, are surely eligible for some sort of prize. Of their membership of 451, there are three more than 90 years old; seven, over 85; 16, over 80; and 30, over 75. Many grandfathers whose grandsons are members of the Lodge were in evidence at the 75th anniversary celebration of Manhattan-Washington Lodge last month. * * *

WINNIPEG Lodge No. 650 believes in the encouragement of Jewish music. At a recent meeting it had Rev. Solomon Kaster sing Hebrew and Yiddish melodies as part of the entertainment program. On the same program was a discussion of "The Jewish Agency" by Sam Freedman, an outstanding debater of the University of Manitoba, and Saul Kane and Max Cohen, two local A. Z. A. star debaters. * * *

DURING the elaborate dedication services of Temple Beth-El, Ithaca, N. Y., Rabbi Isidore B. Hoffman was installed as Rabbi of the Temple by his father, Rabbi Charles I. Hoffman of Newark, N. J. Rabbi Isidore Hoffman is the newly appointed Director of the Hillel Foundation at Cornell University.

OF 24 living past Presidents of Adolf Kraus Lodge No. 72, Chicago, 17 were present at a special "Past Presidents' Night" held by the lodge March 20. Each delivered a five-minute talk on some phase of B'nai B'rith. Twenty-nine candidates were initiated at this meeting. * * *

EVERY year the Blind Service Association of Chicago, of which Mrs. Gottfried D. Bernstein is Chairman, gives a concert by and for blind artists. On April 17 the fifth annual concert will be held at Sinai Temple. Dr. Louis L. Mann will open the program with an address of welcome. Twenty-seven sightless artists will participate. * * *

AMERICAN Jewry is mourning the loss of one of its outstanding leaders for nearly a half century—Rabbi Maximilian Heller of New Orleans, who died March 30. Rabbi Heller, a zealous Ben B'rith and one of the early editors of the B'NAI B'RITH MAGAZINE, was Rabbi Emeritus since 1927 of Sinai Temple, New Orleans, where he had been active Rabbi since 1887. He was born in Prague, January 31, 1860, but came to this country at an early age, and graduated, in 1884, from Hebrew Union College. While the Zionist movement was still young, he championed it, and from pulpit and press he unceasingly fought for the highest ideals of Reform Judaism.

Rabbi Heller was always active in Jewish work; he was honorary Vice President of the Jewish Publication Society of America, and President of the Central Conference of American Rabbis from 1909 to 1911. He is survived by his wife and two sons, Rabbi James G. Heller of Cincinnati, and Isaac Heller, New Orleans attorney.



Temple Beth-El, Ithaca, N. Y., where Isidore B. Hoffman was installed as Rabbi.



These men were elected to office at the convention of District Grand Lodge No. 5. Left to right: Joseph Fromberg, Charleston, S. C., President; William A. Goodhart, Baltimore, Md., First Vice-President; Nathan Saltzman, Atlanta, Ga., Second Vice-President; Edwin L. Levy, Richmond, Va., Secretary; and Julius Reis, Washington, D. C., Treasurer.

IN his annual message, Joseph A. Wilner, retiring President of District Grand Lodge No. 5, urged the lodges represented at the 54th Annual Convention of the District in Atlanta, Ga., to support the District's orphan home at Atlanta, the Leo N. Levi Memorial Hospital, and the Ashville Sanatorium. Contributions were authorized during the convention for the Memorial Hospital, the War Orphans adopted by the District, and for the Social Service Committee.

* * *

LOS ANGELES Lodge has established a B'nai B'rith Employment Bureau to devise means of alleviating the unemployment problems so far as members of the Jewish faith are concerned. The bureau will be operated from the B'nai B'rith building under the auspices of the lodge. The expense will be pro-rated among the various agencies now doing similar work.

* * *

A FINE spirit of enterprise has been shown by London Lodge No. 1012, London, Canada, in issuing "The B'nai B'rith News," the first B'nai B'rith newspaper in the Dominion. The paper itself is exceptionally attractive, three columns wide and 15 inches deep, with good make-up and well-written stories of wide lodge interest.

* * *

TOLEDO Lodge has had the privilege of being entertained by a real boy prodigy at their annual entertainments. He is George Millrood, 15 years old, son of Dr. and Mrs. Boris Millrood, and was wholeheartedly encouraged by Jascha Heifetz when the youth played his violin before that genius. George has played before more than 50 public audiences.

* * *

BROTHER Arnold Wolff, Treasurer of Adolf Kraus Lodge No. 72, Chicago, has just celebrated his 83rd birthday. Sixty-two of his 83 years have been as an active member of the Order.

IMPORTANT last-minute news brings two announcements from New Haven, Conn. An A. Z. A. chapter has been formed in that city and named in honor of Joseph Ullman, member of the Executive Committee.

Judge Kaplan of New Haven has been named a member of the General Committee in place of the late Eli Rosenberg.

* * *

THE District Grand Lodges will hold their annual conventions on the following dates: No. 1, Buffalo, N. Y., May 20; No. 2, Akron, O., June 2, 3, 4; No. 3, Allentown, Pa., May 26, 27; No. 4, Oakland, Cal., June 21; No. 6, Elkhart Lake, Wis., June 30 to July 3; and No. 7, Mobile, Ala., May 5, 6, 7. District No. 5 has already held its convention.

* * *

FOUR main activities of District Grand Lodge No. 4 have been fruitful, a survey shows. The District, by a 50 cents annual per capita charge, has amassed an impressive fund which has given 20 orphaned children a new start in life. Cases of immigration aid too numerous to mention were undertaken, and many families long separated have been re-united through the efforts of the Lodge in co-operation with Hias. Employment for 48 applicants in San Francisco was obtained. The District has also handled a large number of defamation cases in co-operation with the Anti-Defamation League.

* * *

Hillel Notes

THE Michigan Foundation was instructed and entertained recently by Louis Untermeyer, poet, who spoke on "A Critic's Half Holiday." A few days before the Hillel Foundation housed the general public, under the auspices of Avukah, for a talk by Rabbi William Stern, South Bend, Ind., on "What I Saw in Palestine."

FRED BERNSTEIN, Chairman of the Advisory Committee of District No. 6, deserves great credit for the elaborate preparations he is making for the coming Hillel debate in Chicago, April 14. A dinner to which

community leaders have been invited will precede the debate, while a meeting of the Hillel Commission, directors of the Foundations, and Foundation undergraduate presidents, will follow. The debate itself will be between the winners of the Ohio State-Illinois preliminary contest and the Michigan-Wisconsin preliminary contest, on the subject of Russian Jewish colonization.

* * *

A PROGRAM of Jewish music was broadcast from WIBA, by the Choral Club of the B'nai B'rith Hillel Foundation at the University of Wisconsin. About a dozen songs, including three Jewish folk songs, were on the program.

* * *

MISS BARBARA HIRSCHLER has been appointed temporary director of the Hillel Foundation at the University of California. She is a graduate of the university and formerly served as assistant director of the student activities at the Foundation.

* * *

A LARGE crowd of Jewish and non-Jewish students heard Miss Joan London, daughter of Jack London, speak at the B'nai B'rith Hillel Foundation at the University of Illinois. Miss London spoke on "A Modern Woman Looks at Marriage." Several hundred persons were turned away for lack of space at the Foundation.

* * *

ARRANGEMENTS have been made through Rabbi Sol Landman, Director of the Wisconsin Hillel Foundation, to accommodate those students desiring to attend Seder services either in private homes in Madison, or at the Foundation's services.

Across the Seas

TRUTH Lodge, Vienna, has compiled statistics to show the importance of B'nai B'rith in the Jewish social service work of Vienna. All Jewish welfare organizations of the city are carrying on their work under great difficulty since their chief supporters, the middle classes, are impoverished, the statistics showed. Nevertheless, 31 per cent of all contributions during 1927 were made by the B'nai B'rith, although it is but one of a large number of contributing organizations.

In 1911 the B'nai B'rith contributions totalled 130,000 schillings; in 1927, the sum had increased to 509,000.

"Wahrheit" Lodge is being entertained and instructed by a series of lectures on the Bible. A recent address at one of the lodge meetings was given by Dr. Aufrichtig on the positions of Jews in modern economic life, including their influence in politics.

Other Austrian lodges stress the cultural side of their programs. Before Ehrmann Lodge of Linz, the new President, Dr. Hermann Schneeweiss, emphasized the necessity for spreading the peace idea among non-Jews as well as members of the Order. This lodge held a memorial meeting in honor of the 200th anniversary of the birth of Gotthold Ephraim Lessing.

Dr. Robert Sonnenwald gave an address on the cultural history of the Jews in Holland, before the B'nai B'rith Lodge in Gratz.

EUROPEAN lodges were officially advised to join the League of Nations Union and other peace organizations in their respective towns and countries by a resolution which was passed at the meeting of the "Arbeitsgemeinschaft" of the European District Grand Lodges in Prague. How the organization is instrumental in aiding European Jews in emergency crises was explained by Brother Wiesmeyer, Vice President of District No. 10. An invitation has been extended to the Constitution Grand Lodge to hold an Executive meeting in Europe in the future.

Reports of representatives of each district revealed that B'nai B'rith activity all over the continent has been unusually extensive during the past year, and that gratifying results have been obtained along social, religious, educational, and brotherly lines.

One of the most important actions taken at the meeting was the agreement to establish an Inter-territorial Jewish Academy to be called *Yabna Chadasha*. A committee of Jewish scholars is now working on this idea.

Berlin was selected as the seat of Arbeitsgemeinschaft for 1929.

* * *

DISTRICT Grand Lodge No. 14, Palestine, has issued the first number of a Grand Lodge Magazine. The Lodge is endeavoring to give the Magazine wide circulation, since it intends to deal with problems and aspects of Palestine in which many Jews are interested.

* * *

DISTRICT Grand Lodge No. 15, Great Britain, is offering two prizes of 10 pounds each for essays. The first contest, open to Jewish graduates of English and Irish Schools, is on the subject, "The Present Social and Economic Status of the Jewish Clergy, with Suggestions, if Any, for Its Improvement"; the second, open to undergraduates, is on the subject, "The Arabic-Jewish Renaissance and Modern Jewish Life: an Essay in Values."

* * *

DISTRICT Grand Lodge No. 15, Great Britain, realizing the vital necessity of inducing young men to join the Order and become active workers for Judaism, has decided to formulate a plan to attract to their banners boys between 16 and 20 years of age. In America this same problem was solved by adopting the Aleph Zadik Aleph as the Junior Auxiliary. Since plans in England are not yet completed, it is not known whether a similar organization will be formed or not, but at the 27th annual conference of Grand Lodge delegates in Liverpool recently, the matter was discussed at length.

* * *

RICHARD LISSAU, of Eintracht Lodge, Vienna, is a member of the Vienna Bruckner Chorus of men and women which, under the auspices of the International Bruckner Society, is planning to make a concert tour of the United States and South America. The object is to acquaint people the world over with the works of the leader, Anton Bruckner, the last great composer that Austria has produced.

IN Lemberg, Poland, there are 900 Jewish orphans cared for by the local B'nai B'rith Lodge, the annual report of Polish lodges shows. Widows are also being supported efficiently, according to the report, which indicates that all the lodges in Poland have been functioning very busily during the past year. Many of them have increased the number of their membership and activities.

* * *

AT a symposium on "The Scope for Additional Workers in the East End," held under the auspices of the First Lodge of England, London, the speakers urgently stressed the great need for workers in such fields as clubs for boys and girls; clubs for adolescents; school care committees; religious and welfare work, and many others. The Lodge's Social Service Committee has in process of formation a Register of Jewish men and women who are prepared to help in this work.

* * *

WHEN the Labor Community met in Prague, the B'nai B'rith delegates unanimously decided that all incoming candidates this year would be named "Kraus-Candidates" in honor of late Grand President Adolf Kraus.

* * *

INSTALLATION ceremonies were enjoyed by members of B'nai B'rith Lodge No. 1051, in Panama, R. P., when newly-elected officers were inducted. Angel De Castro was installed as President for a second term. Others installed included Morris B. Fidanque, Vice President; Abraham A. Sasso, Secretary; Moses David Cardoze, Monitor; Irvin Halman, Assistant Monitor; Victor Jesurun, Treasurer; Herman J. Cohen Henriquez, Warden; and Cecil Isaac Fidanque, Guardian.

* * *

MEMORIAL services for the late Grand President Adolf Kraus were held at the convention of District Grand Lodge No. 14 at Zikron Jacob, Palestine. Sixty delegates from Palestine lodges were present. The District's Executive Committee was re-elected.

In Jerusalem the "Ahuzat B'nai B'rith" has been changed to "Adolf Kraus Street."

The newest Palestine lodge is Avodah Lodge, recently installed at Targa-Mures.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Lodge Paraphernalia

Sir:
Some time ago I noticed in the B'NAI B'RITH MAGAZINE an advertisement, with photographs, as to paraphernalia for our Lodge. I do not remember the address. Will you be kind enough to let me know the place where I can get odd pieces or a complete set of paraphernalia of this kind?

773 Kaighn Ave., Camden, N. J. Jacob Naden.
No such advertisement has appeared in the B'NAI B'RITH MAGAZINE. The Secretary of your District, Joseph Herbach, 709 N. Franklin St., Philadelphia, Pa., doubtless can furnish the information you need.—Ed.

Jewish Agricultural Schools

Sir:
Can you give me some information concerning Jewish agricultural schools where a young man of our faith may learn all branches of farming and work his way through at the same time? The young man is 17 years old and a graduate of Cambridge (in China) where he received his diploma with a second prize for high scholarship.

1074 61st St., Oakland, Cal. M. A. Samuels.
Full information about Jewish farm schools may be obtained by writing to two sources: Mr. Gabriel Davidson of the Jewish Agricultural Society, Inc., 301 E. 14th St., New York City and Mr. Herbert D. Allman, president of the National Farm School, 1101 Market St., Philadelphia, Pa.—Ed.

Read Magazine at Meetings

Sir:
You will be interested to know (and other lodges may wish to follow our example) that the following motion was passed at one of our meetings: Resolved, the secretary shall read an interesting article from the B'NAI B'RITH MAGAZINE at each meeting.

710 Union Savings Bldg., H. H. Bender.
Warren, O.

Chapels for Jewish Prisoners

Sir:
The February issue of the B'NAI B'RITH MAGAZINE reported the establishment at Ohio State Penitentiary of a *schule* for the Jewish prisoners there. The other day I received a letter from Brother I. W. Jacobs, President of District No. 3, suggesting that it would be a good idea for us to know how many penal institutions in the U. S. have such provision. He wrote further that this information could be obtained through the B'NAI B'RITH MAGAZINE, and if it is found that there are few such chapels, various local lodges might be encouraged to establish them where they are needed.

William Portner.

Chairman, Social Service
Committee, District No. 3

The Magazine would be grateful to anyone who can furnish it this information.—Ed.

Advocates B. B. Centers

Sir:
I am writing to suggest that the Magazine should advocate B'nai B'rith Buildings or Community Centers in all cities where there are 200 members or more. My experience as an old Ben B'rith is that the greatest inducement the Order can hold out to the younger men is a local inducement. In addition to the worthy and commendable work the order is doing nationally, why not give the young member something at home?

Joseph Zigmond,
Denver Lodge No. 171. Treasurer.

In many cities where there are B'nai B'rith lodges, there seems to be a distinct tendency to build or establish B'nai B'rith Centers and Homes. At the present time, New York is engaged in such an enterprise.—Ed.

Passover, 1901

Sir:
Can you enlighten me as to the day and month on which the last day of Passover occurred in the year 1901?

Gilbert, Minn. T. Rubenstein.

The last day of Passover fell on the 22nd of Nissan (Jewish month) of the year 5661 (Jewish Year), corresponding with Thursday, April 11, 1901.—Ed.

Seeks Missing Brother

Sir:
If the B'NAI B'RITH MAGAZINE goes to Johannesburg, South Africa, it may perhaps be the link that will connect me once more with a brother there whom I have not seen or heard from for about 40 years. His name is Solomon Perlman, and he comes from Leeds, England. We have another brother in Leeds—Rabbi N. Linson—perhaps through him we can locate Mr. Perlman. We are sending you our address, and maybe through your Magazine we will have a chance to correspond with each other again.

L. H. Cohn.
112 W. Nineteenth St., Cheyenne, Wyo.

The B'NAI B'RITH MAGAZINE does go to Johannesburg. Readers there are kindly requested to write Mr. Cohn if they have any information which might help him locate his lost brother.—Ed.

"Humanism and Judaism"

Sir:
"Humanism and Judaism," a booklet by the late Dr. Mendel Hirsch, has just been published in England, through the instrumentality of J. Gilbert, a member of the First Lodge of England. The income derived from the sale of this booklet is being devoted to charitable purposes irrespective of creed, but particularly to those under the patronage of I. O. B. B.

Apart from the fact that the proceeds will be devoted to charity, the subject matter of the book will commend itself to the B'nai

B'rith, and will help in fostering a better understanding of Judaism. For these reasons Brother Gilbert is anxious to distribute as many of these pamphlets in America as possible.

J. H. Taylor,
District No. 15, Grand Secretary,
London, England.

Applications for this pamphlet in this country may be made to Leo Klein, 510 West 113th Street, New York City.—Ed.

Sees Palestine as Solution

Sir:
I read with interest Rabbi Louis I. Newman's article "The Generations Are Passing," in the February issue of your Magazine. I was somewhat surprised that he closed his article without leaving at least one gleam of hope and optimism. I believe Zionism to be a solution for the preservation of Judaism. Zionism is not necessarily for the Jews in Palestine, but rather for the millions who never can and never will live there. Zionists believe and emphasize that the solution of the Jews in the Diaspora can be assured only if Palestine is restored to the Jews and that Eretz Israel will be the spiritual and cultural power house from which will emanate the influence and inspiration for the rest of the Jewish world.

I believe that much of the assimilation and intermarriage is due to an inferiority complex which urges many to commit religious suicide rather than to continue to face the world with the burden of an undesirable and scorn-evoking faith!

I believe that the restoration of Zion—a proud, dignified Zion from which the Jew will once again blazon forth the Word of God—this Zion, shedding pride and glory upon the Jewish people will, in time, completely remove that inferiority complex.

Then and then only, when Jewish self-respect will have been restored, will we inspire the respect of others. Then, too, will we as proud Jews, seek to perpetuate Judaism and preserve it as a precious heritage for the generations to come!

Mrs. Archibald Silverman.

210 Blackstone Blvd.,
Providence, R. I.

"B'nai B'rith Concert Parties"

Sir:
Rabbi Louis I. Newman's article in the February issue of the B'NAI B'RITH MAGAZINE, "The Generations Are Passing," prompts me to make a suggestion to the lodges in various districts.

Wouldn't it be a fine piece of constructive work if B'nai B'rith lodges were to arrange "I. O. B. B. Concert Parties" to visit the smaller Jewish settlements in their vicinity and bring some friendly Jewish cheer to them? This plan can be further developed by having the talent from one lodge in the district visit another lodge. This would result in more cohesiveness and friendliness among the lodges.

A. J. Livinson.
Mount Royal Lodge No. 729,
Montreal, Can.



Not So Well

MRS. MICHELWITZ never let an opportunity pass for making an impression on her superiors. So when the Rabbi announced that at the next services he would speak on Spinoza, Mrs. Michelwitz was the first to rush up to the pulpit and congratulate him.

"Oh, Rabbi!" she smirked, "I'm so glad you're going to speak about Spinoza next week. You know, I used to know their family well in Philadelphia."

* * *

Noblesse Oblige

SHMUEL came back from a trip to India, boasting to his friends about the occult powers he had learned in the Orient. One of the tricks he proposed doing was to turn his dog into a lion.

"Gracious!" cried one of his friends, "If you do that the lion might hurt one of us and we'd have to run for our lives, while you'd be safe."

"No," smiled Shmuel complacently. "It is I, on the contrary, who would have to run for my life."

"Why?"

"Because," the charmer answered wisely, "the lion would know that I knew him when he was only a dog."

* * *

Why Take Chances?

MANDELBAUM approached the ticket window of the bath house and asked the price of a ticket.

"It costs 50 cents," answered the clerk, "but you can get 12 tickets for \$5."

"Twelve tickets!" exclaimed Mandelbaum, "no, give me only one; I don't think I'll live 12 years."

* * *

Turn About Is Fair Play

MOSE was fined \$25 by the court for calling his boss a camel.

"Judge," asked Mose, as he paid his fine, "tell me, am I to understand that I must never call a boss a camel?"

"Oh, never," answered the Judge.

"Well," asked Mose, "can I call a camel a boss, then?"

"Oh, of course," answered the Judge big-heartedly.

"All right," replied Mose, turning to go, "goodbye, boss."

REGARDLESS of what the calendar has to say about it, April is really the first month of Spring. And what is more joyous than Spring? It is a time for leaping gaily about on the fresh green turf and retiring to open porches later to rest up and tell witty tales. To this, the HUMORESQUE page consecrates itself. Tell us your witty tales. We'll give you a book for each one we print. Winners this month are Mrs. Boris Brutskus, Berlin, Germany, Saul D. Herman, 2577 Fourth Ave., Seattle, Wash., Oscar Leonard, 5845 Nina Place, St. Louis, Mo., and Rabbi Albert G. Minda, Temple Israel, Minneapolis, Minn.

Unconscious Humor

IN a certain little village in the old country one of the village balbotim was marrying off his daughter. In accordance with traditional custom, the guest list was given to the shamus, who invited all the guests personally.

The shamus was an old man, somewhat near-sighted, and the guest list was lengthy, so he had to work far into the night. Now, Moishe and his wife, although not on the best of terms with the bride's father, nevertheless waited up half the night, so eager were they for an invitation. Not until after they had retired in despair did the shamus knock on their door. In great excitement Moishe leaped out of bed, let in the shamus, and called to his wife, "Rachel, Rachel, the shamus is here; get up and make him a glass of hot tea, he's dead tired."

The shamus reclined in the best chair in the room, drank his tea gravely, and warmed himself at the fire, while Moishe and his wife fairly had to bite their nails to control their curiosity. Finally the shamus ran his weak eyes down the long list, and Moishe held his breath.

"Ach," said the shamus, finally, "it seems you haven't been asked."

* * *

Away With Subtlety!

ABRAHAM ROSENBLATT came to the well-known surgeon in Leipsig, Professor Thierish, and announced his

intention of going to Paris for an operation.

"My family doctor advised it," he explained, "and since money means nothing to me, I want you to tell me the name of the most prominent surgeon in Paris."

"Professor Duanes," answered Professor Thierish slowly.

"Can you give me a letter of introduction to him?" asked the patient.

"Oh, you won't need any," returned Professor Thierish. "You just tell him you came there for an operation. Dr. Duanes will ask you where you come from and you will say from Leipsig. Then Dr. Duane will get angry and say you are from Leipsig and yet did not want to be operated on by Dr. Thierish. Then he will know exactly who you are, without any letter of introduction."

* * *

Clever Boy

"YOU are a bad boy," scolded the mother, returning home unexpectedly. "You have eaten my plums that I told you not to touch. Don't tell me a lie, because I can see the pits on the floor."

"No, mother, you're mistaken," answered the lad. "Those pits are Sister Sophie's. I swallowed all of mine."

* * *

A Worthy Epigram

PROFESSOR R— is one of the happiest men in the world. He is in love with himself, and he has no rivals.





WURLITZER ORGANS

The reputation of the Wurlitzer Organ has been built up to the highest possible standard by unsurpassed performance, year in and year out. It is recognized as the supreme achievement in organ construction.

Attractive catalog upon request

New York	Cincinnati	Chicago
Cleveland	Pittsburgh	Detroit
Philadelphia	Buffalo	
San Francisco	Los Angeles	
St. Louis	Kansas City	



INSPIRED by the sheer simplicity of modern architecture, Crane designers developed the new *Corwith* group of fixtures. With set-back slabs, a few deft touches, they achieved a distinction which brings fresh charm to a modest cottage bath, as well as assists elaborate decorative treatment. In a boudoir-bath of chinois decorations from the time of Marie Antoinette, the *Corwith* lavatory and dressing table in

Lucerne blue are here seen. The complete *Corwith* group . . . lavatories, baths, dressing tables, sinks, in a variety of interesting colors . . . is illustrated and described in the beautiful Crane brochure, A. D. 46. A request will bring it, without any obligation. See the actual fixtures at the nearest Crane Exhibit Rooms. A responsible plumbing contractor will tell you about the economy and better service of Crane materials.

150
Pounds Pressure



CRANE



2500
Pounds Pressure

FIXTURES, VALVES, FITTINGS, AND PIPING, FOR DOMESTIC AND INDUSTRIAL USE

Crane Co., General Offices, 836 S. Michigan Ave., Chicago ♦ 23 W. 44th St., New York ♦ Branches and sales offices in one hundred and eighty cities